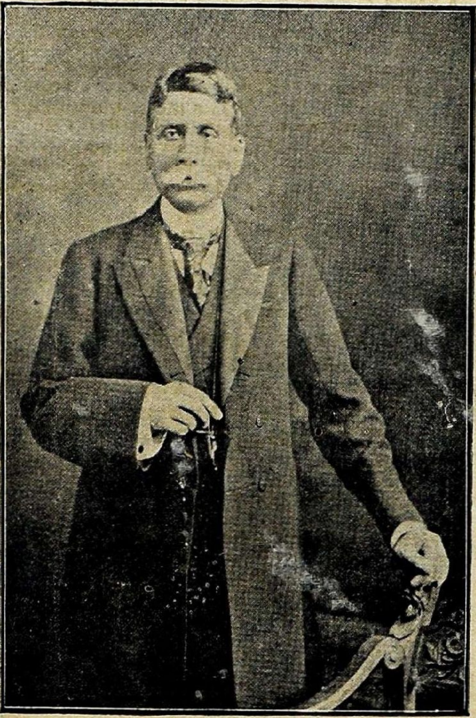
THE RIGHT HON. SYED AMIR ALI

A Sketch of His Life and Career.



PUBLISHED BY

G. A. NATESAN & CO., MADRAS.

PRICE ANNAS FOUR.

Biographies of Eminent Indians

A Series of Uniform Booklets each with a Portrait

Foolscap 8vo. Price As. Four each

The aim of this Series is to present within a short compass sketches of the lives and careers of all eminent Indians. Each Volume besides giving a succinct biographical sketch contains copious extracts from the speeches and writings of the personages described. The Series has been pronounced by the Press to be "the most welcome addition to Indian, biographical and critical literature."

Dadabhai Naoroji
Sir P. M. Mehta
Dinsha Edulji Wacha
Mahadev Govind Ranade
Sri Ramakrishna Paramahamsa
Swami Vivekananda
Hon. Mr. G. K. Gokhale
Dr. Rash Behari Ghose
Lala Lajpat Rai
Ravi Varma
Toru Dutt
K. T. Telang
Surendranath Banerjea
Romesh Chunder Dutt
Ananda Mohan Bose
W. C. Bonnerjee
Budruddin Tyabji
Sir Syed Ahmed
Lal Mohun Ghose
M. K. Gandhi
Madan Mohan Malaviya
Babu Kristo Das Pal
R. N. Mudholkar

Price As. 4 Each. 1 Doz. at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

UNIFORM WITH THE ABOVE.

SWAMI RAM TIRATH.
V. KRISHNASWAMI AIYAR, C.S.I.
DEWAN C. RANGACHARLU.
DEWAN BAHADUR RAGUNATHA RAU.
RAHIMTULLA MOHAMED SAYANI.
H. H. THE AGA KHAN.
RAJA RAM MOHAN ROY.
KESHUB CHUNDER SEN.
ISWARA CHANDRA VIDYASAGAR.
J. N. TATA.

THE RIGHT HON'BLE SYED AMIR ALI.

INTRODUCTION.

AMONG the present-day leaders of India, the Right Hon'ble Amir Ali holds a very high place. He is the best product of modern Mahomedan India. He is an ornament to his community, a pride to his country and an object of veneration to the Moslem world wherein he occupies a unique position. As a leader and representative of Indian Mahomedans, he is well known in England and India; as a Moslem jurist he has no equal; as an interpreter of Islamic history and belief he is recognised, on all hands, as an authority; as a reconciler of Islam with modern progress and enlightenment, he perhaps stands without a rival; as a stout champion of pan-Islamic interests, he is known all the world over.

Mr. Amir Ali's life has been a continuous record of strenuous effort for the regeneration of

Moslem India. He is closely associated with the late Sir Syed Ahmed Khan, the Founder of the Mahomedan Anglo-Oriental College and the School of Indian Mahomedan Liberalism, in all the reform movements which originated at Aligarh some forty years ago. Like Sir Syed, he figures as an apostle of English education and one of the earliest advocates of education for Indian Moslem women but, unlike Sir Syed, he is a social reformer of an advanced type and has even gone so far as to contract "mixed marriage" which the Aligarh sage pronounced to be detrimental to the interests of the country. Like Sir Syed, he tabooed the Indian National Congress from the conviction that the Moslem community "tied to the wheels of the Juggernant of majority would be in the end crushed out of all semblance of nationality" but, unlike Sir Syed, he is an ardent politician, taking the lead in all political movements affecting the Moslem weal. Like Sir Syed, he forms a link between the East and the West but, unlike Sir Syed, he has purposely chosen the English language for communicating his thoughts and views to Moslems as well as to non-Moslems for the reason that it is the language of culture and civilised progress.

HIS FORBEARS.

Mr. Amir Ali was born on April 6, 1849 at Chinsura—a quondam Dutch settlement—on the Hoogly in Bengal. He traces his descent, as all Syeds do, from Mahomed the Prophet through the Imam Ali-ar-Razza of Meshed. His forbears were in the employ of the Persian kings. One of them, Mahomed Sadiq Khan held high office under Shah Abbas II. From him descended Ahmad Fazil, a soldier by profession, who, with a body of troops, joined the army of Nadir Shah when the latter invaded India in 1739. After the departure of the Persian monarch, Ahmad Fazil, however, chose to remain in India, taking service with his men under the Emperor of Delhi. When the Mahrattas sacked the Moghul capital, Ahmad Fazil's son fled from Delhi and took refuge in Oude. Under the Nawab Vaziers of Oude, his sons rose to distinction and one of them, Saadat Ali, removed to Bengal shortly before the annexation of Oude. To Saadat Ali was born the subject of our biography.

STUDIES AT THE HOOGLY COLLEGE.

Mr. Amir Ali's father was a far-seeing man. His was an age quite different from ours. The Moslems of India were weltering in ignorance,

superstition and bigotry. They turned a deaf ear to all things Western. They were so mulla-ridden that they thought it a heresy to learn English. When such were the prevailing notions among "the faithful" in India, it argues a big heart for Saadat Ali Khan to depart from the stereotyped path and give his sons* an English education, facing the anathemas of myopic moulvies. Mr. Amir Ali was admitted into the Hoogly College which remained his *alma mater* throughout his academical career. He was a diligent student and was far ahead of his class-fellows. He soon passed the Matriculation Examination, securing a first class scholarship. By unremitting industry he worked his way up, graduating in 1867. A year after, he took the M. A. degree in History and Political Economy. He then prosecuted his studies in law in the same college, passing the B. L. Examination in honours. Mr. Amir Ali is one of those who have, during their academical career, received help from the "Mohsin Fund" which has done so much to educate the Mahomedan youths of Bengal.

---

* Mr. Varis Ali, Mr. Amir Ali's elder brother, was also an *alumnus* of the Hooghly College where he was for some time Professor of Persian before joining the Revenue Department as a Deputy Collector.

GOES TO ENGLAND TO STUDY FOR THE BAR.

After passing the B. L. examination, Mr. Amir Ali practised for some time in the Calcutta High Court but very soon an opportunity was afforded him to give a finishing touch to his legal studies in England. He was selected as a state scholar by the Government of India. Mr. Amir Ali was one of the first Indian Mahomedans to study for the bar. He joined the Inner Temple and was called to the bar in 1873.

JOINS THE CALCUTTA BAR.

Returning to India the same year, he again joined the Calcutta bar and began to practise. He had, from the beginning, a large *clientele* and his fame as a lawyer grew. In 1874 he was elected Fellow of the Calcutta University. The next year he was appointed Lecturer of Mahomedan Law at the Presidency College, Calcutta. He held the lectureship for five successive years. From about this time can be traced his deep solicitude for the Mahomedan community which has never flagged since. He became immensely interested in Mahomedan *anjumans* and associations. He founded in 1876 the Central National Mahomedan Association and continued to be its Secretary for a quarter of a century which is,

indeed, a memorably long time in the annals of an Indian society. This association has done much for the amelioration of the Mahomedan community and as a proof thereof it may be remarked that, prior to Lord Minto's memorable reply to the Mahomedan deputation which waited on him at Simla on 1st October 1906, the most important declaration of policy emanating from the head of the Indian Government in regard to the Moslems, was the notable resolution issued twenty-seven years ago by Lord Dufferin on the memorial of the Central National Mahomedan Association of Calcutta. Mr. Amir Ali was also President of the Committee of the Hooghly Imambara from 1876 to 1904—another long tenure of office!

HIS FIRST OFFICIAL CAREER.

After five years' successful practice he was selected in 1878 to fill the post of Presidency Magistrate. So well did he discharge his duties that, in a very short time, he was appointed Officiating Chief Presidency Magistrate. The responsibilities of this onerous post are too well-known to require any mention here. He applied himself with zeal to the new work entrusted to him, winning alike the confidence of the public

and the good-will of the Government. But Mr. Amir Ali could not remain long in Government service. It was difficult for a man who had lived in the bracing atmosphere of the Bar to be cooped up in the official crib. The spirit of independence was slowly working within him and he longed to be free. In 1881 when the air was thick with rumours of his being confirmed in the officiating incumbency, he resigned, in spite of the admonitions and friendly protests of his numerous friends and well-wishers. Although this action of his was then considered rash and short-sighted, it eventually bore good results.

AGAIN REVERTS TO THE BAR.

Mr. Amir Ali after relinquishing the office of Chief Presidency Magistrate once again joined the bar. This time he wielded an unusually large and lucrative practice. The sphere of his activities also became widened. He rose in public esteem and in the eyes of the Government. He was first made a member of the Bengal Legislative Council which he continued to be till 1883. Immediately after, Lord Ripon nominated him to the Imperial Legislative Council to represent the interests of the Moslems whose cause he pleaded with impassioned eloquence. He took a prominent

part in the debates of the Council. These were the stormy days of the ill-fated Ilbert Bill. His strength of character and sincerity of purpose left a deep impression even on those who differed from him in views. Lord Dufferin in one of his speeches spoke very highly of his services. In 1884 he was appointed Tagore Law Professor. In recognition of his many services he was created C.I.E., in 1887.

BECOMES A HIGH COURT JUDGE.

The year 1890 was a red-letter date in the life of Mr. Amir Ali. He was appointed to the then highest post in the gift of the Government open to natives of India, barring of course the oligarchical Civil Service which imposes so many restrictions. His elevation to the Bench was received with universal approbation and the Mahomedan community, in particular, felt themselves highly flattered at the nomination. Mr. Amir Ali was the second Mahomedan to be thus honoured, the first being the late Mr. Justice Syed Mahmood, son of the late Sir Syed Ahamad Khan of Aligarh fame. For a man who possessed a sound legal knowledge, who had practised successfully in the Calcutta High Court, who had filled the posts of Presidency Magistrate, and Chief Presidency Magis-

trate, who had sat in the Provincial and Imperial Legislative Councils, who had been Tagore Law Professor, it was not at all difficult to do full justice to the new responsibility entrusted to his care. Lord Lansdowne's selection was a happy one. Mr. Amir Ali possessed in a high degree all the qualifications and attributes that go to make a popular judge. Having passed through all the metamorphic stages of the Indian judiciary, he was in a position to sympathise both with the lawyer and the litigant. His keen sense of justice, his deep solicitude for the parties and his strict impartiality inspired confidence among the public. Even the worst political enemy of Mr. Amir Ali cannot but admit that, so far as judgments went, he was singularly free from bias and prejudice. His knowledge of Mahomedan Law is profound and of a rare order. His presence in the High Court helped to solve some of the knotty points of Mahomedan Law that confronted his brother judges. How deeply learned he is in Mahomedan Law may be gauged from the fact that, during the trial of an important case when the *Wakf* question was referred to in full bench, his sole judgment, as against the united and, therefore, weightier decision of the other judges, was upheld by the Privy

Council. It may be said that the *Wakf* Bill, which was first introduced in the Imperial Legislative Council by the Hon'ble Mr. Jinah in the winter session of 1911 and which has very recently (1913) become law, owes its inception to Mr. Amir Ali.

Mr. Amir Ali treated the members of the Bar with great civility. They had nothing to complain against him. He listened to their arguments patiently. He had such a fund of patience and forbearance that he would not be bored by a long speech and whenever any junior vakil strayed from the discussion proper by bringing arguments which had no bearing on the case, he would politely throw in a hint to the erratic lawyer in such a way as not to wound his susceptibilities. We are told that when Dr. Triloknath Mitter, Mr. Amir Ali's law tutor, used to appear on behalf of a client, Mr. Amir Ali would show the greatest deference to his master. Most amusing was it to witness the master standing and marshalling arguments and the pupil sitting and weighing the *pros* and *cons* of the case before him, the fate of which depended upon the latter's decision; but Mr. Amir Ali never allowed the sense of *gurudharma*, which is more often than not abused in the East,

to warp the higher demands and nobler obligation of equity.

Mr. Amir Ali's judgments give ample proof of his legal acumen, breadth of vision and close application. Even from a literary standpoint they occupy a high place. Chasteness of language, simplicity of style, lucidity and conciseness of expression, a rare command over the English idiom characterise his judgments and the lay literary reader, too, will find them interesting reading.

RETIRES AND SETTLES IN ENGLAND.

After fourteen years' meritorious service in the judiciary of the Calcutta High Court, he retired in 1904. At the time of his retirement, it was thought that he would settle in India and give undivided attention to his literary pursuits which it was not possible for him to do during his official career. But he rather chose to settle in England than in India. England had many attractions for him. It appealed to him as a land of liberty and the world's centre of learning and progress. It afforded him greater facilities and opportunities for his many-sided activities. It is puerile to suppose that he settled in England simply because it was the land of his "better half." Yet it strikes us that the peculiar social disabili-

ties under which English wives of Indians smart in the "Land of Regrets" must have weighed not a little with Mr. Amir Ali when the question of his future domicile was mooted. Nevertheless his love for India never waned. In fact it has grown with the distance. He is chiefly known in English Society as an indefatigable fighter for the cause of Indian Mahomedans and Indian liberalism.

HIS ENGLISH HOME.

Avoiding the bustle and turmoil of London life, he has settled in a secluded corner of Berkshire. He has made his home the "Lambdens" which was once the dower house of the lords of the manor of Ufton, one of whom, Francis Perkins, married Arabella Fermor, the Belinda of Pope's *Rape of the Lock*. This historic house lies half-way between Theale and Aldermaston. It is very picturesquely situated on a gentle slope. In the North are the Ufton hills and on either side lie the Beenham and Englefield Parks. The house with its trellised verandah in the old "Indian style" is approached by a charming avenue of lime-trees, while a small lake below lends additional charm to the scenery around. The "Lambdens" contains a choice collection of art

treasures from India and Arabia which Mrs. Amir Ali so assiduously collected while in India. Here Mr. Amir Ali gives up much of his leisure to study and literary work.

MR. AMIR ALI AND THE MOSLEM LEAGUE.

Of the many-sided activities which have engaged Mr. Amir Ali's attention since he has made England his home, the work of the Moslem League claims the largest share. Ever since the inception of the London branch of the Moslem League, of which he is the President, he laboured week in and week out to emphasise the claims of the Indian Moslems on Lord Morley and the members of the India Council. The deference shown to the Moslem demands in the Reform scheme is, in a large measure, due to the untiring and unceasing advocacy of Mr. Amir Ali. No single Mahomedan has done so much as he to get the Indian Moslems adequate representation in the Reformed Councils. It is no exaggeration to say that, had there been no Amir Ali in London to echo the voice and sentiments of the sixty-two millions of the Faithful in India, the Reform Proposals would have been passed on the *laissez faire* lines and the Indian Moslems would

have been left, as of yore, in the back-ground in the political regeneration of India.

MR. AMIR ALI AND THE INDIA OFFICE MEMBERSHIP.

When the question of appointing the first Mahomedan member of the India Council was on the *tapis*, there was a universal belief that the Secretary of State's choice would fall on Mr. Amir Ali than whom no one else was more eminently fitted. There were of course other members of the Moslem community in India who had claims for consideration but Mr. Amir Ali stood head and shoulders above them. Besides being a conspicuous reformer and learned exponent of present-day Islamism, he had the hall-mark of a leader of proved capacity, while his choice of an English domicile and familiarity with London social and political life peculiarly fitted him to interpret India to England. And the many opportunities which Lord Morley had of gauging Mr. Amir Ali's qualifications as a leading member of all the Moslem League deputations that interviewed him and as one who was privately consulted by the Secretary of State on the question of efficient representation of Mahomedans in the New Reforms, further strengthened his claim to the vacant membership of the India Council. But for un-

known reasons, Lord Morley's choice fell elsewhere, causing of course some disappointment among the Indian Moslem community. Whether some unique distinction was already ear-marked for Mr. Amir Ali, or whether his liberal-minded thoroughness was not approved of by the British bureaucracy, we are unable to say.

IS SWORN IN AS A PRIVY COUNCILLOR.

The feeling of disappointment lying dormant in the breasts of the Indian Moslems at his not being appointed member of the India Council was changed into one of unbounded joy when on November 23, 1909, it was announced that Mr. Amir Ali was sworn in to the Privy Council. Mr. Amir Ali is the first Indian to enter the sacred precincts of His Majesty the King's Council. All India was highly gratified at the appointment. It was viewed in the light of a national honour and not as a case of "preferential treatment" accorded to a member of the Moslem community. This has been the first occasion in the history of English polity when an Indian was invited by the King of England "to take his seat at the Board" and sworn "to advise the King according to the best of his cunning and discretion; to advise for the King's honour and the good of the public,

without partiality, through affection, love, need, doubt or dread, to keep the King's counsel secret; to avoid corruption; to help and strengthen the execution of what shall be resolved; and generally to observe, keep and do all that a true counsellor should do to his sovereign Lord." Mr. Amir Ali was sworn in with a view to his being appointed to the "Judicial Committee" which, according to the Statute of 3 and 4 William IV C. 41, is the the highest Court of Appeal for all the over-seas dominions of His Majesty the King of Great Britain and Ireland. The committee is constituted of all the members of the Privy Council who hold or had held the office of Lord President or Lord Chancellor or any of the high judicial offices enumerated in the Act, including also the Lords of Appeal in ordinary and others whose qualification is given by various Acts of Parliament. The act also provides that two members of the Privy Council who, having held the office of judge in the East Indies or in any of His Majesty's dominions beyond seas, attend the sittings of the committee, should each receive an annual allowance of £400 during their attendance. By the Statute of 50 and 51 of Victoria C. 70 it was enacted that if there should be only one such member, he might

be permitted to draw both allowances. Sir Richard Couch was, to the best of our knowledge, the only member of the Judicial Committee under these rules until Mr. Amir Ali's appointment. Indian legal knowledge and judicial experience have, from the first, been represented on the Privy Council but the appointments were exclusively from the *cadre* of retired English judges of Indian High Courts. The need for direct Indian representation has been acknowledged by eminent English jurists. The inclusion of an Indian judge of Mr. Amir Ali's judicial experience has already proved to be a tower of strength to the Judicial Committee, as is shown by the recent decisions of the Privy Council and we hope that we shall no more hear of the frequent remarks in legal circles that the highest judicial tribunal of the Empire does not inspire the absolute confidence of the Indian litigants and lawyers.

MR. AMIR ALI'S VIEWS AND OPINIONS.

It is rather unfortunate that Mr. Amir Ali who has always been known as a liberal-minded Indian should be misjudged by the more educated community and be dubbed "a partisan" by some Congressmen. Although he did not support the Congress movement he was at no time a pronoun-

ced partisan. He has ever been a stout champion of liberalism. He has always advocated catholicity of views. His advocacy of Female Education in India dates from a time when many Indians themselves were backward educationally. He did much for the uplift of "the submerged half" of India. He believes that the regeneration of India rests with women and as such their education should in no case be neglected. He thinks that the Purdah system obtaining among the Indian Moslems, is a drag and should be abolished. Whether every Moslem concurs with him or not, he is entitled to a hearing as he advances his views with an energy and persistence all his own. There is a freshness about his arguments which is always engaging.

Mr. Amir Ali is an Indian first and a Moslem afterwards. Who could have pleaded the cause of the Indians better or portrayed the inner sentiment of India in truer perspective? He wrote:—

> Seventy years of English education and the gradual diffusion of Western knowledge have created among the more prosperous classes a perception of the responsibilities and obligations of Government, and awakened in them a sense of their rights. However difficult this may make the work of administration, it is hardly possible, even if it were expedient, to alter the current of progress. The great intellectual uprise among the educated

sections due to the impact of West and East naturally rests on the masses. And the spirit of collectivism and organisation which has given birth to so many political and semi-political institutions exercises its legitimate influence. The whole continent, with the exception, perhaps, of tracts inhabited by backward communities is thus in a state of expectation eager for development.

He ridiculed the British conception of India as "an easy-going country, run on fixed, generally unalterable lines—the land of pageants and the home of Durbars—the bulk of whose people, untouched by the changes in the conception of the thinking classes occasioned by the contact of two civilisations—one old and stationary, the other young, active and utilitarian—bow down before the British official as an avatar of progress and prosperity." He deplored the lack of sympathy between the rulers and the ruled. The official atmosphere, he said, remained "charged with preconceived theories of racial inequality and the unwisdom of relaxing the bonds of tutelage, whilst the elder statesmen view with ill-conceived apprehension any change in the direction of liberalisation." The Indian masses, he warned, were no longer the apathetic people they once were as they have given ample proof of discussing questions often with intelligence, always with acuteness.

As an educated Indian, Mr. Amir Ali advocates a wider application of the principles of local self-government, the employment of Indians to higher posts of State service, and the admission of Indians to higher ranks of the Indian army. He holds that the Indians are not new to local self-government as is shown by the old village administration which, in a modified form, still largely governs the destinies of the rural classes. In regard to the official allegation that Indians even bungle at Municipal Government and have therefore no aptitude for local self-government, he observes :—

Municipal Government, even in England, is attended with mistakes, in India they are to be expected. A sympathetic, tactful and at the same time firm treatment would instead of making failure, have led to success. It would have made respectable sections understand the responsibilities of trust, imparted self-reliance and trained them to a large perception of duty as citizens of a great Empire.

Regarding the employment of Indians to higher branches of State service, it might be said that since Mr. Amir Ali made these remarks, a new policy has dawned in India. The Minto-Morley regime saw the breaking up of the race barrier and Indians are now being slowly admitted into the sanctums of the Indian Executive Councils, both Imperial and Provincial, and the India Office,

although it is patent that, for a very long time to come, the official element will be overwhelmingly Anglo-Indian which is, after all, the prerogative of the ruling race.

As regards the admission of Indians to the higher ranks of the Indian army, Mr. Amir Ali is equally outspoken. He denounces the official view that they are unable to command obedience or exact deference. He urges that "in every country the amount of respect shown to an officer depends upon the consideration in which he is held by his superiors, for the people take him at Government valuation." He remarks that the closing of the Indian army as a profession to the sons of respectable Indians has not only proved a source of considerable discontent but is slowly emasculating the virile races of India. The present policy, he adds, "instead of making their military predilections a source of strength, is driving them into unworthy and unhealthy, not to say, dangerous channels."

Speaking of the English Party system and the attitude of either party towards India and Indian questions, Mr. Amir Ali shrewdly observes :

We in India often lose sight of the fact that generally speaking both the great English parties treat Indian

questions as outside the range of what are usually called party-politics; and although exceptions have recently appeared, on the whole it may be said the rule is faithfully observed. Both parties profess to have at heart the development of India on progressive lines and the training of her people in the work of self-government, so that in the distant future when the growth of a true spirit of compromise and toleration among all classes and communities may make it possible to entrust them with the management of their own affairs, she may justly claim a release from her present (not irksome) tutelage. One party may be more inclined to hurry the pace, the other may feel it wiser to proceed more cautiously; whatever the difference in the method, both seem to have the same end in view.

Mr. Amir Ali's views on the Reform Proposals are sober, thoughtful and at the same time independent. Said he:

Although the principles underlying the reforms are by no means new, or for the first time enunciated by their authors, the constitutional changes themselves are so far-reaching as to alter fundamentally in many respects the chief characteristics of British rule.........In spite of the difficulties under which they laboured, it must be admitted in all fairness, the Government of India have turned out a piece of work with which they have every reason to be satisfied. The regulations are not ideally perfect; some of the provisions indeed fall short of the object aimed at, others inspire misgivings. But taken broadly they represent a distinct and remarkable development in the administration of the country. The opportunities they afford for the expression of public opinion on the measures of Government are themselves a gain of immense value, for the thoughtful, sober and honest views of the representatives of the people, even when they do not exercise a controlling influence on Executive or Administrative actions, can hardly fail to have their legitimate weight on the policy of Government or the conduct of its affairs. Properly worked with the

genuine intention on the side of the people that they should serve the purpose for which they are designed, the present reforms are certain to become the means of incalculable benefit to the country. The first, and by no means the smallest, result would be to inspire all classes, especially those who have benefited to any extent from Western knowledge with a sense of responsibility and some conception of duties of citizenship. Without these two conditions to start with, it would hardly be possible to hope for much good. If there is any real wish to make the reforms a true success, the cavilling spirit will have to be abandoned, and a more sober view taken of the realities of British rule, with a more measured estimate of Indian political and economic progress. The necessity for approximating such an estimate to the actual conditions of the country does not seem to be confined to India ; its consideration is equally necessary in England.

It is futile, however, to suppose that the new system would either allay the "unrest" or conciliate feelings that are irreconciliable. Nor do its authors seem to delude themselves with that hope. They rely for the success of their endeavours on the general good sense and loyalty of the people. In this probably they are not mistaken, for the forces interested in the peaceful development of the country, and in the maintenance of law and order essential to that end, are very much stronger than any other. The ruling chiefs have, without exception, pronounced themselves emphatically in favour of the principles on which British rule is founded. The great magnates, the leisured classes, the men of culture —in fact, all who have a stake in their country's progress—regard with approval the constitutional changes and view with apprehension the prospect of violent attempts to upset or paralyse the Government. The bulk of the population, interested in their own avocations, quiescently indifferent to changes in the administrative system so long as they are left in peace to enjoy the fruits of their industry, are content with a rule which ensures them equal justice and protection against oppression and violence. In these elements lies the safety of the present order, on them depends the continued assurance of the country's well-being.

HIS PLEA FOR SEPARATE MOSLEM REPRESENTATION.

Having outlined Mr. Amir Ali's views in general, we shall next set forth his plea for separate Moslem representation which has, of late, occasioned so much adverse criticism among our Hindu compatriots. Mr. Amir Ali's contention is that India not being a homogeneous country, every caste and creed has to watch over its own interests. The development of each community must proceed on its own ideals and standards of thought and training. A community, "with great traditions," consisting of sixty two millions and forming one-fifth of the population of India, cannot be ignored in the governance of the country. Hitherto the Indian Moslems were suffering acutely from political inanition. The Moslem, while he was patted on the back for holding aloof from "political agitation" and told to apply himself like a good boy to his books, was relegated to the cold shade of neglect. To safeguard against further decline and disintegration, Mr. Amir Ali urges that there must be concerted action. He advances that, in the absence of a recognised organisation capable of expressing freely and openly the sentiments and opinions of the Moslems as a body, the feelings of the masses are likely to take

a wrong shape and find an outlet through unregulated channels. The system of representation obtaining in the various councils was, until the passing of the Reform Act, very inadequate. This was due as much to the narrowness of vision on the part of the administrators as to their own individualism and lack of political training. Hence Mr. Amir Ali's solicitude for an organisation or league which would safeguard Moslem rights and interests in a form that would give them an assured position in the political institutions of the country. Asked as to why the Moslems should not join hands with the Hindus in the political evolution of the country and thus exonerate themselves from the charge of creating an Ulster in India, Mr. Amir Ali pointedly remarks that "any attempt at amalgamation at the present stage would mean the submergence of an ill-organised, badly equipped and badly trained minority under a majority vastly superior in numbers and immensely better organised. No one acquainted with the social, religious and moral conditions of the Moslems can view such a contingency without the gravest misgivings."

Yet Mr. Amir Ali is no "separatist." He believes that the development of India on modern

lines of progress depends upon the cordial co-operation of the two great Indian communities, Hindu and Moslem, in the work of national welfare. He exhorts his community to work in unity and harmony. He wrote :

> I trust that the two communities, whom the constitutional experiment mainly effects, will work together in harmony and concord to make it a success. By bringing the representatives of the two peoples into the Council Chambers and on the public platforms on fairly assured terms, it will, I venture to hope, lead to the growth of that spirit of compromise and mutual toleration on which depends the ultimate success of the reforms, and without which the welfare and progress of the country will be in jeopardy.

HIS WORKS.

No biographical sketch of Mr. Amir Ali would be complete without a reference to his works which are all in English. His maiden literary effort seems to have been a translation of an Urdu (?) pamphlet by Moulvi Syed Karamat Ali, the *mutavalli* (treasurer) of the Bengal Mohsin Fund whose patronage he enjoyed during his college career. Although written before he left college, it gives abundant proof of his early mastery over the English language. While still reading for the Bar in London, he wrote *A Critical examination of the Life and Teachings of Mahomed* which was given a warm reception in England and in-

troduced him into the literary circles of London. His most popular work is the "Spirit of Islam" which has passed through several and special editions. On this was built Mr. Amir Ali's fame as an author. Therein he has entered fully into the spirit of the religion of Mahomed. No better exposition of the teachings of the Arabian Prophet has yet appeared in the English language. It is a classic in its line. Mr. Amir Ali is also the author of "The Ethics of Islam" which deals, in his usual masterly way, with the precepts of Islam. For Constable's "Religions: Ancient and Modern" Series, Mr. Amir Ali has contributed a shilling volume entitled "Islam" which presents, in an admirably small compass, the salient features of Mahomed's Faith. His love for Islam further led him to fill a gap in Islamic history and write "A Short History of the Saracens" which has thrown a flood of light on the annals of a Forgotten Empire to which European savants, too, have done scant justice. The author has taken infinite pains to study, in minute detail, the inner life and the social, economic and intellectual development of the Sarcenic race and trace and show how much modern Europe is indebted to their civilisation. His historical analogies are bold,

original and instructive. The comparison of the Saracenic administration with the British Rule in India is full of lessons for the Imperialist.

Mr. Amir Ali's expositions of the religion of Islam are characterised by a studied effort on his part to remove some of the misapprehensions and prejudices regarding the true aims and ideals of Islam and portray the religion of Mahomed in true perspective. He lifts the veil of formalism and ceremonialism and lets us see the "spirit" of Islam. Below are given a few extracts from his works which illustrate his method of elucidation.

Dwelling on the universality and rationalistic practicality of Islam Mr. Amir Ali remarks:

> In some religions the precepts which inculcated duties have been so utterly devoid of practicability, so completely wanting in a knowledge of human nature, and partaking so much of the dreamy vagueness of enthusiasts as to become in the real battles of life simply useless. The practical character of a religion, its abiding influence on the common relations of mankind, in the affairs of every day life, its power on the masses, are the true criteria for judging of its universality. We do not look to exceptional minds to recognise the nature of a religion. We search among the masses to understand its true character. Does it exercise deep power over them? Does it elevate them? Does it regulate their conception of rights and duties? Does it, if carried to the South Sea islander, or preached to the Caffrarians, improve or degrade them?—are the questions we naturally ask. In Islam is joined a lofty idealism with the most rationalistic practicality. It did not ignore human nature; it never entangled itself in the tortuous pathways which

lie outside the domains of the actual and the real. Its object, like that of other systems, was the elevation of humanity towards the absolute ideal of perfection; but it attained, or tries to attain, this object by grasping the truth that the nature of man is, in this existence, imperfect. If it did not say, "If thy brother smite thee on one cheek, turn thou the other also to him;" if it allowed the punishment of the wanton wrong-doer to the extent of the injury he had done, it also taught, in fervid words and varied strains, the practice of forgiveness and benevolence, and the return of good for evil.

It is not a mere creed, it is a life to be lived in the present—a religion of right-doing, right-thinking and right-speaking, founded on divine love, universal charity and equality of man in the sight of the Lord. However much the modern professors of Islam may have dimmed the glory of their master (and a volume might also be written on the defects of modern Mohamedanism), the religion which enshrines righteousness and justification by work deserves the recognition of the lovers of humanity.

Commenting on the absence of priesthood in Islam Mr. Amir Ali says:

The absence of a specially interested class to act as intermediaries between God and man differentiates Islam from all other creeds. In the Islamic system every man is his own priest and pleads for himself for forgiveness and mercy. No sacrifice, no ceremonial invented by vested interests is needed to bring the anxious heart nearer to its Comforter.

Essentially a democratic creed, it recognises no distinction of race or colour among its followers. High or low, rich or poor, white, yellow or black are on the same level in the sight of their Lord. The democratic character of its appeal, its repudiation of all adventitious barriers of caste, explain the powerful fascination it exercises over diverse races of mankind.

Regarding the Koranic conception of a Future

Existence, Mr. Amir Ali offers the following explanation:

> The pictures of a future existence in the Koran are all drawn to suit the comprehension of the people among whom and the age in which the new gospel was preached. To the famished, thirsty Arab of the desert what could be more comforting or more consonant to his ideas of paradise than rivers of unsullied, incorruptible water, or of milk and honey; or anything more acceptable than unlimited fruit, luxuriant vegetation, inexhaustible fertility? Large masses of Moslems, no doubt, accept in their literal sense all the word-paintings of the Koran, a characteristic by no means confined to the followers of Islam. But it is a calumny even against those Moslem literalists to say that they look forward to sensual enjoyment in the next world. The pictures in the Koran of the joys and pains of after-life, although poetical and vivid, give no warrant for such an assertion.

Alluding to the institution of the *Hajj* or pilgrimage to Mecca, Mr. Amir Ali makes the following illuminating remarks:

> The wisdom which incorporated into Islam the time-honoured custom of annual pilgrimage to Mecca and to the shrine of the Kaaba, has breathed into Mahomed's religion a freemasonry and brotherhood of faith in spite of sectarian divisions. The eyes of the whole Moslem world fixed on that central spot, keep alive in the bosom of each some spark of the celestial fire which lighted up the earth in that century of darkness. Here, again, the wisdom of the inspired Law-giver shines forth in the negative part of the enactment, in the conditions necessary to make the injunction obligatory:—(1) ripeness of intelligence and discernment; (2) perfect freedom and liberty; (3) possession of the means of transport and subsistence during the journey; (4) possession of means sufficient to support the pilgrim's family during his absence; (5) the possibility and practicability of the voyage.

Refuting the popular charge laid at the door of Islam that it is an aggressive religion and does not allow religious toleration to non-Moslems, Mr. Amir Ali pleads as follows :

By the laws of Islam, liberty of conscience and freedom of worship were allowed and guaranteed to the followers of every other creed under Moslem dominion. The passage in the Koran, " Let there be no compulsion in religion " testifies to the principle of toleration and charity inculcated by Islam. " What, wilt thou force men to believe when belief can come only from God ?" "Adhere to those who forsake you ; speak truth to your own heart; do good to every one that does ill to you"—these are the precepts of a Teacher who has been accused of fanaticism and intolerance. Let it be remembered that these are the utterances not of a powerless enthusiast or philosophical dreamer paralysed by the weight of opposing forces. These are the utterances of a man in the plenitude of his power, of the head of a sufficiently strong and well-organised State, able to enforce his doctrines with the edge of his reputed sword.

The essence of the political character of Islam is to be found in the charter which was granted to the Jews by the Prophet after his arrival in Medina and the notable message sent to the Christians of Najran and the neighbouring territories after Islam had fully established itself in the Peninsula. This latter document has, for the most part, furnished the guiding principle to all Moslem rulers in their mode of dealing with their non-Moslem subjects, and if they have departed from it in any instance the cause is to be found in the character of the particular sovereign. If we separate the political necessity which has often spoken and acted in the name of religion, no faith is more tolerant than Islam to the followers of other creeds. " Reasons of State " have led a sovereign here and there to display a certain degree of intolerance or to insist upon a certain uniformity of faith ; but the system itself has ever maintained the most complete tolerance. Christians and Jews, as a rule, have never been

molested in the exercise of their religion, or constrained to change their faith. If they are required to pay a special tax, it is in lieu of military service, and it is but right that those who enjoy the protection of the State should contribute in some shape to the public burdens. Towards the idolators there was greater strictness in theory, but in practice the law was equally liberal. If at any time they were treated with harshness, the cause is to be found in the passions of the ruler or the population. The religious element was used only as a pretext.

Mr. Amir Ali's lucid exposition of the Moslem law of marriage and the Koranic provision for polygamy in certain conditions and stages of society is interesting, although he himself looks upon polygamy, in the present day, as an adulterous connection and contrary to the spirit of Islam. Writes he :

A Mussalman is allowed to marry one, two, three, or four wives, provided he can deal with all of them "with equity." If that be not possible he can marry but one. Many of the best minds of Islam have perceived in this rule a virtual prohibition of polygamy. The moral effect of the institution on Mussulman society as a whole can hardly be ignored ; it has prevented the growth in Mussulman countries, untainted by foreign social ideas, of that class whose existence is alike an outrage on our humanity and a disgrace to civilisation. Considering how the profession of the *hetairai*, honoured among some nations, despised among others, but tolerated by most, has flourished through all ages, it is no small credit to the Arabian Teacher that it was so effectually stopped in Islam.

With the progress of thought, with the ever-changing conditions of this world, the necessity for polygamy disappears, and its practice is tacitly abandoned or expressly forbidden. And hence it is that in those Moslem countries where the circumstances which made its exis-

tence at first necessary are disappearing, plurality of wives has come to be regarded as an evil, and as an institution opposed to the teachings of the Prophet; while in those countries where the conditions of society are different, where the means which, in advanced communities, enable women to help themselves are absent or wanting, polygamy must necessarily continue to exist. Perhaps the objection may be raised, that as the freedom of construction leaves room for casuistical distinctions, the total extinction of polygamy will be a task of considerable difficulty. We admit the force of this objection which deserves the serious consideration of all Moslems desirous of freeing the Islamic teachings from the blame which has hitherto been attached to them and of moving with advancing civilisation. But it must be remembered that the elasticity of laws is the greatest test of their beneficence and usefulness. And this is the merit of the Koranic provision. It is adapted alike for the acceptance of the most cultured society and requirements of the least civilized.

Mr. Amir Ali proves by cogent reasoning that the status of women in Islam is as good as and, in some respects, better than that of many European women. He says:

The improvement effected in the position of women by the Prophet of Arabia has been acknowledged by all unprejudiced writers, though it is still the fashion with bigoted controversialists to say that the Islamic system lowered the status of women. No falser calumny has been levelled at the great Prophet. Nineteen centuries of progressive development working with the legacy of a prior civilisation, under the most favourable racial and climatic conditions, have tended to place women, in most countries of Christendom, on a higher social level than the men—have given birth to a code of etiquette which, at least ostensibly, recognises the right of women to higher social respect. But what is their legal position even in the most advanced communities of Christendom? Until very recently, even in England, a married woman

posssessed no rights independently of her husband. If the Moslem woman does not attain in another hundred years the social position of her European sister, there will be time enough to declaim against Islam as a system and a dispensation. But the teacher who in an age when no country, no system, no community gave any right to woman, maiden or married, mother or wife, who, in a country where the birth of a daughter was considered a calamity, secured to the sex rights which are only unwillingly and under pressure being conceded to them by the civilised nations in the nineteenth century, deserves the gratitude of humanity. If Mahomed had done nothing more, his claim to be a benefactor of mankind would have been indisputable. Even under the laws as they stand at present in the pages of the legists, the legal position of Moslem females may be said to compare favourably with that of European women. As long as she is unmarried she remains under the parental roof and until she attains her majority she is, to some extent, under the control of the father or his representative. As soon, however, as she is of age, the law vests in her all the rights which belong to her as an independent human being. She is entitled to share in the inheritance of her parents along with her brothers, and though the proportion is different, the distinction is founded on the relative position of brother and sister. A woman who is *sui juris* can under no circumstances be married without her own express consent, "not even by the Sultan." On her marriage she does not lose her individuality. She does not cease to be a separate member of society.

A Moslem marriage is a civil act, needing no priest, requiring no ceremonial. The contract of marriage gives the man no power over the woman's person, beyond what the law defines, and none whatever upon her goods and property. Her rights as a mother do not depend for their recognition upon the idiosyncracies of individual judges. Her earnings acquired by her own exertions cannot be wasted by a prodigal husband, nor can she be ill-treated with impunity by one who is brutal. She acts if *Sui juris* in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue her

debtors in the open court, without the necessity of joining a next friend, or under cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law gives to men. All the privileges which belong to her as a woman and a wife are secured to her, not by the courtesies which 'come and go' but by the actual text in the Book of Law. Taken as a whole, her status is not more unfavourable than that of many European women, whilst in many respects she occupies a decidedly better position.

Lastly, we cannot refrain from quoting *in extenso* Mr. Amir Ali's impartial estimate of Mahomed's character :

The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title' of *al-Amin*, combined with a severe sense of self-examination, are ever the distinguishing traits of his character. Once in his life, whilst engaged in a religious conversation with an influential citizen of Mecca, he had turned away from a humble blind seeker of the truth. He is always recurring to this incident with remorse and proclaiming God's disapprobation. A nature so pure, so tender and yet so heroic, inspires not only reverence, but love. And naturally the Arabian writers dwell with the proudest satisfaction on the graces and intellectual gifts of the son of Abdulla. His courteousness to the great, his affability to the humble and his dignified bearing to the presumptuous, procured him universal respect and admiration. His countenance reflected the benevolence of his heart. Profoundly read in the volume of nature, though ignorant of letters, with an expansive mind, elevated by deep communion with the soul of the universe, he was gifted with the power of influencing equally the learned and the unlearned. Withal, there was a majesty in his face, an air of genius which ins-

pired all who came in contact with him with a feeling of veneration and love.

His singular elevation of mind, his extreme delicacy and refinement of feeling, his purity and truth, form the constant theme of the traditions. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded whatever he did. "Ten years" said Anas, his servant, "was I about the Prophet, and he never said so much as "Uff" to me." He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him? May his forehead be darkened with mud!" When asked to curse some one, he replied, "I have not been sent to curse, but to be a mercy to mankind."

He visited the sick, followed every bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another's palm, and turned not before the other had turned. His hand was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him, they who described him would say, "I have never seen his like, either before or after." He was of great taciturnity; and when he spoke, he spoke with emphasis and deliberation, and no one could ever forget what he said. "Modesty and kindness, patience, self-denial, and generosity pervaded his conduct, and riveted the affections of all around him. With the bereaved and afflicted he sympathised tenderly. He shared his food even in times of scarcity with others, and was sedulously solicitous for the personal comfort of every one about him." He would stop in the streets listening to the sorrows of the humblest. He would go to the houses of the lowliest to

console the afflicted and to comfort the heart-broken. The meanest slaves would take hold of his hand and drag him to their masters to obtain redress for ill-treatment or release from bondage. He never sat down to a meal without first invoking a blessing, and never rose without uttering a thanks-giving. His time was regularly apportioned. During the day, when not engaged in prayers, he received visitors and transacted public affairs. At night he slept little, spending most of the hours in devotion. He loved the poor and respected them and many who had no home or shelter of their own slept at night in the mosque contiguous to his house. Each evening it was his custom to invite some of them to partake of his humble fare. The others became the guests of his principal disciples. His conduct towards the bitterest of his enemies was marked by a noble clemency and forbearance. Stern, almost to severity, to the enemies of the state, mockings, affronts, outrages and persecutions towards himself were, in the hour of triumph—synonymous with the hour of trial to the human heart—all buried in oblivion, and forgiveness was extended to the worst criminal.

Mahomed was extremely simple in his habits. His mode of life, his dress and his furniture retained to the very last a character of patriarchal simplicity. Many a time, Abu Huraira reports, had the Prophet to go without a meal. Dates and water frequently formed his only nourishment. Often, for months together, no fire could be lighted in his house from scantiness of means. God, say the Moslem historians, had indeed put before him the key to the treasures of this world, but he refused it!

HIS LEGAL WORKS.

Mr. Amir Ali is also the author of several works on law which combine in themselves the excellent features of a text-book and a book of reference containing up-to-date case-law, and as such they are indispensable to every legal practi-

tioner in India. They are marked by sound scholarship, great ability, lucid exposition and careful arrangement. His "Student's Hand-book of Mahomedan Law" is a text book in almost all Indian Universities. His monumental work on "Mahomedan Law" (2 vols.) is a standard book of reference. He has also written "The Personal Law of the Mahomedans." He is the joint-author of "The Law of Evidence applicable to the British India," "A commentary on the Bengal Tenancy Act" and "Civil Procedure in British India." His latest venture in legal literature is the bringing out of the Indian Edition of "Ashburner's Mortgages" which illustrates, amplifies and explains the text from the Indian point of view.

AS A CONTRIBUTOR TO ENGLISH PERIODICALS.

Mr. Amir Ali is a frequent contributor to English periodicals. His articles have, from time to time, appeared in the *Nineteenth Century and After* and other leading reviews. He is regarded in England as a sound authority on the varying phases of Indian life and sentiment. He is a thoughtful and outspoken writer and, if his trenchant remarks have sometimes evoked criticism in official and other circles, they have, nevertheless, influenced the policy of Government. His

writings have had a powerful effect in moulding Indian as well as Anglo-Indian thought.

HIS SERVICES TO ISLAM AND ISLAMIC COUNTRIES.

Mr. Amir Ali has rendered signal services to Islam and Islamic countries. He has placed the Moslem World under a debt by his standard works on the Law, Religion and History of Islam. He has striven hard for the regeneration of Moslem India. His exhortations spreading over thirty years have done much to educate and enlighten the Indian Moslems. As Founder and Secretary of the Calcutta Central National Mahomedan Association, the forerunner of the Moslem League, he did much pioneer work in inducing his co-religionists to cast aside their apathy and conservatism and educate themselves according to modern requirements. As President of the Mahomedan Educational Conference of 1899 held at Calcutta, he was afforded a unique opportunity of impressing his views on the Moslem community of India. His inaugural and farewell addresses on the occasion embody his deepest convictions on the improvement of Mahomedan Education. Ever since the inception of the Moslem League, Mr. Amir Ali has been its staunch supporter and an earnest worker. He took a leading part in secur-

ing for the Indian Moslems special representation in the recent constitutional privileges granted to the peoples of India. His speech read at the cession of the Moslem League held at Delhi in January 1910 was one which ranks with some of the best Presidential speeches of the Indian National Congress. Mr. Amir Ali therein touched on many topics of vital interest to the Moslems. He drew up a programme for the successful working of the Moslem League. He advocated the re-establishment of arbitration courts for the settlement of family disputes which, owing to costly litigation, have ruined so many Indian families; suggested the formation of Co-operative Associations for mutual help on strict business lines; and urged the importance of economic development to the national well-being of the community.

Mr. Amir Ali's services are not confined to India. They extend to other Islamic countries. It may not be generally known that, while the Turkish Revolution of 1908 was brewing, Mr. Amir Ali convinced the Shaikh-ul-Islam by theological arguments, that the young Turk movement was not irreligious and opposed to Islam with the result that the highest ecclesiastical dignitary of Turkey gave the Revolution the sanction of the

Faith, thus gagging the mouths of the fanatic mullahs. But for the intervention of Mr. Amir Ali, the Shaikh-ul-Islam would not have been won over and the work of the Revolution would not have been accomplished so easily.* Mr. Amir Ali is also connected with Red Crescent work during the Turko-Italian and Turko-Balkan wars. He organised the British Red Crescent Society and sent field hospitals to the front for the relief of the sick and wounded. He sent weekly large sums of money to relieve the homeless and foodless refugees. He appealed for funds to the humanity of the people of Great Britain, India and the British Colonies and invoked the assistance of the co-religionists all over the world to start Red Crescent Societies of their own to alleviate the sufferings of the afflicted population of Turkey. Writing to the *Times*, he deplored the use which was made of the symbol of Christianity by partisans in England to justify aggression and slaughter in the Balkans, pointing out the incalculable mischief done in England and India by ecclesiastical and newspaper effusions against the Turkish Government. He denounced the atroci-

---

* See Knights " Awakening of Turkey " (p. 67).

ous libel that the Indian Mutiny was largely the work of the Indian Moslems which, he added, was circulated to discount the feelings of the Moslems of India as a factor in the consideration of British policy. Mr. Amir Ali has also been a friend of Persia. When M. Sazonoff, the Russian Foreign Minister, visited London and there was a talk about the partition of Persia, Mr. Amir Ali came in to its aid and wrote a strong letter of protest to the *Times* which received the honour of large type and a place on the leader page although the London Thunderer itself was in favour of partition. In it he argued as follows :—

In the matter of Persia's inability to govern herself, may I be permitted to ask the British public if a fair or honest chance has been allowed to that poor harried country, to recover from the effects of the grinding tyranny of her late ruler, or to her distracted people to prove their capacity for government? I venture to affirm, without hesitation, that every effort on their part has been paralysed by outside action. The tribes do not know who governs them and the people themselves feel they are being crushed by a fate against which they cannot contend.

The pressure for squeezing out the national life of Persia and preventing her regeneration has been relentless, unceasing and persistent. It is cruel, under these circumstances, to expect any country or any people to show any capacity for government. Had Persia been allowed even for five years a fair chance to govern herself, and had then failed, we would have been willing to accept the correctness, if not the justice of your (*The Times's*) argument.

Mr. Amir Ali is an indefatigable advocate of Islam. Whenever the interests of an Islamic state are in jeopardy or any gross injustice is done to it, he is the first to uphold the cause of the wronged country. He uses the motive powers of the Press and platform for the expression of his views and does it successfully. Mahomedan India is really proud to have in London, the world's news-disseminating centre, a son who is ever ready to champion the cause of Islam.

Conclusion.

Mr. Amir Ali is indeed a unique personality. Oriental by origin, Western by education and thoroughly English in spirit, he combines in himself the best traditions of the two continents. While adhering to his own faith, he displays a catholicity that is rare even among Occidentals. His latitudinarian principles and electic views, conserving as they do the "Spirit" of Islam, command the respect of non-Moslems and Moslems alike. A man of powerful convictions, he is never wheedled out of his principles by official preferment or sentimental blandishments. Whether in office or out of office, at the bench or the bar, in Provincial and Imperial Legislative Councils or the King's Privy Council, in India or Engla n

he pins himself to his policy. His political instinct never fails him. A suave and persuasive negotiator, he is in the possession of a great driving force. He has all the attributes that go to make up a leader—education, position, earnestness, self-sacrifice, moral back-bone, clear foresight into results and, above all, conviction. He has rendered great services to Moslem India, which alone entitles him to be included in the galaxy of Eminent Indians. Long may he be spared to work for the cause of India and Islam !

THE INDIAN REVIEW

SELECT OPINIONS.

Sir Henry Cotton.—Allow me to express to you the admiration I feel for your energy in literary production and the valuable service you are thereby rendering to your fellow-countrymen.

The Gujarati.—Mr. Natesan may well be congratulated upon the commendable enterprise he has shown and the great success which has crowned his efforts.

The Telegraph.—This excellent Review.

Bengalee.—It is ably edited by Mr. G. A. Natesan, B.A., that distinguished publicist of Southern India.* * * Well-known monthly magazine.

Rast Goftar and Satya Prakash.—The periodical is one deserving of liberal patronage from the public, as, indeed, we believe that a journal which furnishes such ample reading and excellent literary materials for an annual charge of five rupees should have several thousand subscribers on its roll.

The Mahratta.—The *Indian Review* is doing useful service as a monthly magazine and attempts to keep a high level of thought in its articles which usually come from the pen of men who have devoted deep thought to the subjects they handle.

☞ The annual subscription to the *Indian Review* is Rs. 5 (Five) only per annum including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Two for a free specimen copy to G. A. Natesan & Co., Madras.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

R. M. SAYANI.

A SKETCH OF HIS LIFE AND CAREER.

The Eminent Indians Series would not be complete without the sketch of Rahimtulla Mahomed Sayani. He was the first Mahomedan M. A. in India and for nearly a quarter of a century since he took his Degree had no second. An ornament to the Khoja community he took no small pains to bring it to its present proud position. He was intimately associated with Bombay in every sphere of its activity—legal, commercial, educational, social, political etc. He was for a time Sheriff of Bombay, Mayor of the Corporation and represented the province in the Supreme Legislative Council. Mr. Sayani was one of that small band of cultured Mussulman leaders who brought into existence that very useful body known as the Anjuman-i-Islam, with its accessories of schools, hostels, gymkhana and club. Beloved and respected by all communities he became the President of the Congress at Calcutta in 1896. This sketch contains selections from his masterly utterances both in the Congress and in the Councils of Bombay and Calcutta. They display the genius of Sayani who combined in himself both the civic and the academic virtues in excellent proportions. And this sketch under notice gives a vivid picture of the man and his brilliant career.

Price As. Four.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

BUDRUDDIN TYABJI.

A SKETCH OF HIS LIFE AND CAREER.

The sketch of Budruddin Tyabji is a welcome addition to the Eminent Indian Series. In his own time he was second to none in intellectual equipment or forensic ability to which he added a catholicity of sympathy rare in his generation. He won the esteem of the Government and the people alike and filled the two highest offices of Judgeship and the presidentship of the Congress with great dignity. He was a devout Congress-man who by reason and persuasion pleaded for the unity of the two peoples—Hindus and Muslims. The sketch contains a vivid account of an exceptionally brilliant career, with the full text of his excellent speech on The Native Jurisdiction Bill at the end of the book. Says *The Hindu Prakash* : "The life of Mr. Budruddin Tyabji might very well be recommended for perusal by the Mahomedans who are agitating for a separate water-tight compartment for their special development. Mr. Budruddin all along his life fought against such hot-house culture and saved Bombay from falling a prey to the machinations of the Aligarh clique."

Price As. Four.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Sir Syed Ahmed Khan.

A SKETCH OF HIS LIFE AND CAREER.

Sir Syed Ahmed Khan was undoubtedly the greatest leader of the Indian Mussalmans in the Nineteenth Century. For more than five decades he was at the helm of Muslim affairs in India occupying more or less the position of a teacher and dictator and utilising his marvellous powers for the benefit of his community. During the Mutiny of 1857 he rightly foresaw the ultimate triumph of the English and threw in his lot with the fortunes of British Government. He wrote a critical account of the "Causes of the Indian Mutiny" which is still the best authority on the subject. But by far his greatest service to his co-religionists is the foundation of Mahomedan Anglo-Oriental College of Aligarh which will stand out as the greatest monument of his educational activities. Though he was not quite in favour of the Indian National Congress he was an ardent advocate of the Hindu Moslem entente. By his manifold gifts and achievements he is to the Muslims what Raja Ram Mohan Roy is to the Hindus. The brilliant union of qualities in him as reformer, orator, man of letters, philosopher and leader have rarely, if ever, been found elsewhere in his community in such a happy combination. Admired alike by the people and Government he was a force of no mean order in his time. This sketch gives a full account of his many services and his remarkably eventful career.

Price As. Four.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

KING GEORGE'S SPEECHES IN INDIA

A COMPLETE COLLECTION OF ALL THE SPEECHES
DELIVERED IN INDIA DURING HIS TOUR
AS PRINCE OF WALES AND IN CONNECTION WITH
THE RECENT CORONATION DURBAR

This is a complete and up-to-date collection of all the speeches delivered by His Majesty the King-Emperor during his first tour in India as Prince of Wales and his second tour in connection with the Coronation Durbar. No speech of any importance relating to India has been omitted; and to make this handy collection of His Majesty's Indian Speeches doubly valuable, a useful Appendix has been added, containing among others, the text of the announcement relating to the Coronation Durbar Boons; the Proclamations of H. M. King George, Queen Victoria and King Edward the Seventh on their accession to the throne and the messages of Queen Victoria and King Edward to the Durbars of 1877 and of 1903. The book contains a fine portrait of Their Majesties as frontispiece and seven other illustrations. We hope that this handy volume will be welcomed by the millions of His Majesty's subjects not only in India but all over the Empire.

With eight Illustrations.

Re. One. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Central Hindu College Magazine. These energetic publishers have thus added one more to the list of books that every household should possess. Many people will be glad to read His Majesty's own words.

The Punjabee. The speeches are valuable as they contain many expressions of appreciation of India, its people and their loyalty. It is also valuable as they contain many encouraging hopes and words of sympathy expressed by the Royal mouth.

The Rast Goftar. The publication would be welcomed throughout India, and should come handy to publicists and journalists, especially.

Morley's Indian Speeches

An Enlarged and up-to-date Collection

CONTENTS :—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. Second Reading of Indian Councils Bill. The Creation of Provincial Executive Councils. Third Reading of the Indian Councils Bill. The Hindu-Mahomedan Problem. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the Full Text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a good portrait.

Select Notices

"Opportune Publication * * * Ought to prove an invaluable book in the book-shelf of every Indian Politician and Journalist."—*The Indian World.*

"Should command a wide and ready sale."—*The Empire.*

Double Crown 8vo. 300 Pages.

Re 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Dr. Rash Behari Ghose's Speeches.

An Exhaustive and Comprehensive Collection. Includes all his utterances in the Viceregal Council, his protest against the retrograde policy of Lord Curzon's Indian administration, and the splendid Address of Welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta, also the full text of the undelivered presidential Address to the Surat Congress. (*With a portrait.*)

Price As. 12. To Subscribers of the "Review," As. 8.

DADABHAI NAOROJI'S

SPEECHES AND WRITINGS.

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly; all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The appendix contains, among others, the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898, his replies to the questions put to him by the Public Service Committee on East Indian Finance. Dadabhai has been in the active service of his motherland for over sixty years and during this long period he has been steadily and strenuously working for the good of his countrymen; it is hoped that his writings and speeches which are now presented in a handy volume will be welcomed by thousands of his admiring countrymen.

860 pages, Crown Octavo:

Rs. 2. To Subscribers of the "Indian Review," Rs. 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Sir William Wedderburn. The volume on Mr. Dadabhai Naoroji is also *an armoury of facts and figures.*

The Morning Post.—A very handy and well printed record of the Parsi Parliamentarian's career. The book will doubtless have a big sale, for it deals with and chronicles official opinion on some of the most important political problems of to-day. An excellent portrait of Mr. Dadabhai Naoroji forms the frontispiece to the volume.

For India's Uplift,

A COLLECTION OF

SPEECHES AND WRITINGS ON INDIAN QUESTIONS

BY MRS. ANNIE BESANT.

NOTE.—This is the first attempt to publish in one volume a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian Questions. The subjects dealt with cover a wide field. The education of Indian boys and girls, especially of the depressed classes, the question of moral and religious instruction, the industrial development of India, the Indian Unrest and the true relation that should exist between England and India—all these problems are treated by Mrs. Besant with her well-known lucidity and eloquence. The publishers venture to think that a perusal of this book will make Indians realise what great, good and lasting services Mrs. Besant has rendered for India's uplift.

CONTENTS.—The Ancient Ideal of Duty, Education as a National Duty, The Necessity for Religious Education, The Education of Hindu Youth, The Education of Indian Girls, Education of the Depressed Classes, The Protection of Animals, The Protection of Children, India's Awakening, The Indian Nation, The Aryan Type, England and India, Unrest in India, The Value of Theosophy in the Raising of India, The Work of the Theosophical Society in India, The Means of India's Regeneration.

PRICE AS. TWELVE.

To subscribers of "the I. R." As. 8.

G. A. Natesan & Co., 3, Sunkurama Chetty Street, Madras

Swami Vivekananda

AN EXHAUSTIVE AND COMPREHENSIVE COLLECTION OF

HIS SPEECHES AND WRITINGS.

THIRD EDITION.

This publication is the first of its kind. It is the most exhaustive and comprehensive collection of the work of Swami Vivekananda hitherto published. It contains, among others, his eloquent character sketch of "My Master"; his celebrated lecture at the great Parliament of Religions at Chicago; all the important and valuable speeches delivered in England, America and India on Gnana Yoga, Bhakti Yoga, Karma Yoga, Vedanta, and Hinduism; selections from the inspiring speeches he gave, in reply to addresses of welcome that were presented to him at different towns and cities in India, during his historic journey from Colombo to Almora, on his return from America.

Detailed contents.—My Master; Hinduism as a Religion; Reply to the Addresses of Congratulations from Madras and Calcutta; The Ideal of Universal Religion; God in Everything; Immortality; Is the Soul Immortal; The Freedom of the Soul; Maya and Illusion; Maya and the Conception of God; Maya and Freedom; The Real and the Apparent Man; The Absolute and Manifestation; Unity in Diversity; The Cosmos; The Macrocosm; Realization; Karma Yoga; Metaphysics in India; Re-incarnation; Bhakti or Devotion; Vedanta; The Vedanta in Indian Life; The Mission of the Vedanta; The Sages of India; Christ, The Messenger; The Relation of Buddhism to Hinduism; The True Method of Social Reform; The Reform of Caste; Education on National Lines; The Conquest of the World by Indian Thought; Poems, etc., Contains also *Four Portraits* Price Rs. 2. To Subscribers of "The Indian Review." Rs 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

SWAMI VIVEKANANDA. This is a lengthy and interesting sketch of the life and teachings of this eminent Indian saint, with copious extracts from his speeches and writings. *With a portrait.* As. 4.

☞ The annual subscription to the *Indian Review* is Rs. 5 (Five) only including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Four for a free specimen copy to G. A. Natesan & Co., Madras. Current issues are not given as specimen copies.

Speeches by Eminent Indians

Dadabhai Naoroji's Speeches.—An up-to-date, exhaustive and comprehensive collection. With a portrait. Rs. 2. To Subscribers of the "Indian Review," Re 1-8.

Gokhale's Speeches.—An exhaustive and comprehensive collection of his speeches, with a biographical sketch and a portrait. Over 1,000 pages. Crown 8vo. Rs. 3. To Subscribers of the "Indian Review." Rs. 2-8.

Dr. Rash Behari Ghose's Speeches.—An Exhaustive and Comprehensive Collection. (*With a portrait*). Price As. 12. To Subscribers of the "Indian Review," As. 8.

Swami Vivekananda.—An exhaustive and comprehensive collection of his speeches and writings. With Portraits. Cloth Bound. Third Edition Rs. 2. To subscribers of the "Indian Review," Re. 1-8.

The Indian National Congress.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses. Notable Utterances on the Movement. Portraits of all the Congress Presidents. Cloth Bound. Over 1,000 pages Crown 8vo. Rs. 3. To Subscribers of the "Review," Rs. 2-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE MOST ENTERPRISING OF PUBLISHERS.

The Indian Nation :—**Cultured, energetic and enterprising publishers of Madras.**

The Provincial Times :—**Messrs. G. A. Natesan, Publishers, Esplanade, Madras, have issued a series of books not alone of interest to a general reader, but of value as references and historical records.**

The Empire :—**That ferociously enterprising firm of publishers.**

THE DEPRESSED CLASSES

AN ENQUIRY INTO THEIR CONDITION
AND SUGGESTIONS FOR THEIR UPLIFT

The publishers venture to hope that the publication of the volume will stimulate further interest in the problem of the elevation of the Depressed Classes and that men of all castes and creeds will co-operate together for devising means and measures for the mental, moral, social and material advancement of fifty millions of our countrymen who at present are unfortunately sunk in ignorance and poverty.

Contents.—His Highness the Gaekwar of Baroda; Mr Ambika Charan Muzumdar; Mr. B. De, I.C.S., Mrs. Annie Besant; Lala Lajpat Rai; The Hon'ble Mr. Gokhale; The Hon'ble Mr. T. V. Seshagiri Aiyar; Mr. Saint Nihal Singh; Mr. Valentine Chirol; Rev. C. F. Andrews, M.A; Babu Sarada Charan Mitra; Pandit Sitanath Tatvabushan; Mr P. R. Sundara Aiyer, B.A., B.L.; Rt. Rev. The Lord Bishop of Madras; Rao Bahadur V M. Mahajani, M.A.; Hon. Mr. Justice N. G. Chandavarkar; The Hon. Mr. V. Krishnaswami Aiyar; The Anagarika Dharmapala; The Hon. Mr. Balakrishna Sahay; Mr. A. Vasudeva Pai; Babu Govind Dass; Mr. N. Ranganatham, B.A.; Mr. G. A. Natesan, B A.

PRICE RE. ONE.

To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian Social Reformer.—A number of papers by several distinguished men on the position of the Depressed Classes.

United India. Messrs. Natesan & Co., have done a real service to these poor but deserving people by the issue of this valuable little publication which ought to go a long way in rousing the national conscience to a perception of the serious disabilities these poor persons are labouring under. The book ought to be in the hands alike of educated Indians and Europeans interested in the upliftment of the depressed classes.

LIFT-IRRIGATION

BY ALFRED CHATTERTON,

Professor of Engineering, on Special Duty, Madras.

CONTENTS. Introduction, Water Lifts. Underground Water-Supply, Well Irrigation with Oil Engines, Irrigation from Artesian Wells, The Value of Wind-Mill in India, Experiments with Wind-Mills, Wind-Mills Irrigation in America, The Cost of Power, Cost of Lifting Water, Flow of Water in Sand, Well-Boring, Steam Pumps in the Kistna Delta, Development of Lift-Irrigation, Lift-Irrigation, Irrigation by Pumping, Progress in Irrigation by Pumping in Madras, Irrigation by Pumping in the United States.

PREFACE TO THE SECOND EDITION

Some years ago, Messrs. G. A. Natesan & Co. reprinted a number of papers and articles which I had written at various times on the improvement of the methods of lifting water for irrigation. The little volume apparently served a useful purpose as it met with a ready sale and has been out of print for some time. The demand for information, as to the methods to be pursued and as to the results which have been achieved, still continues and in the absence of any formal treatise on the subject, a fresh compilation of papers has been made which it is hoped will to some extent supply what is needed.

Price Rs. Two.

To Subscribers of the "Indian Review," Re. 1-8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Capital. Contains in lucid and succinct form account of all the various methods for raising water for irrigation purposes now used in India and in the United States. There are millions of bullocks employed every day in India in lifting water. But it has been proved beyond doubt that the cost of pumping even on a small scale with oil engines is less than one-half that of the bullock-power, and on a larger scale the cost is not even one-tenth. Water-lifting by windmills is also fully described and the results of the various experiments described.

ALL ABOUT DELHI

AN EXHAUSTIVE HAND-BOOK

Compiled from Authentic Sources.
With 36 illustrations.

[COMPILED FROM VARIOUS AUTHENTIC SOURCES]

Contents.—The Hindu Kings; Early Muhammadan Kings; The Moghul Emperors; Modern Delhi; Some Delhi Sights; Monuments at Delhi; The Storming of Delhi; The City Gazetteer; Lord Lytton's Durbar; Lord Curzon's Durbar; The King's Durbar of 1911.

In the preparation of this book free use has been made of Mr. Fanshawe's *Delhi: Past and Present*, more especially in the compilation of its last Chapter; of Dr. Fergusson's *Eastern and Indian Architecture* in the description of its great architectural glories; of the revised *Imperial Gazetteer* for the latest statistics relating to the city; of Captain Trotter's *Nicholson* for a description of the storming of Delhi; and of Mr. Reynold-Ball's *Tourist's India* for a succinct account of its far-famed Mutiny Sites. Besides the standard writers on Indian History and the accounts of European and other travellers to India during the Moghul period, much interesting information has been gleaned from Mr. Abbott's *Through India with the Prince*, Mr. Percival Landon's *Under the Sun*, Mr. G. W. Steevens' *In India*, Genl. Gough's *Old Memories*, and Mr. Kerr's *From Charing Cross to Delhi*.

With thirty-six Illustrations.

Price Re 1-8.

To Subscribers of "The Indian Review." Re. 1-4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian Mirror. The book gives brief accounts of the Hindu, Pathan, and Moghul sovereigns who reigned over old and New Delhi, and full particulars of the various sights which visitors are expected to "do." For the modest sum of a rupee and a half the reader has at his disposal reproductions of the graphic accounts of these sights from the costlier productions of Fergusson and Fanshawe, and the "Imperial Gazetteer of India." A large number of Illustrations intersperse the volume.

Sankara's Select Works

Sanskrit Text and English Translation

BY MR. S. VENKATARAMANAN, B. A.

Contents.—Hymn to Hari; The Ten-Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own Self.

Preface.—The main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases. It is hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara, a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non-dualism.

Bound in Cloth. Price Rs. 1-8

To Subscribers of the "Indian Reweiw," Re. One

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Weekly Chronicle.—Every one interested in the history of religious reform and the evolution of religious thought in India should know something about this great teacher of the South.

☛ The annual subscription to the *Indian Review* is Rs. 5 (Five) only including postage. Subscription can commence from any month. If you have not already seen the *Review* send postage stamps for As. Four for a free specimen copy to G. A. Natesan & Co., Madras. Current issues are not given as specimen copies.

THE

VAISHNAVITE REFORMERS OF INDIA

CRITICAL SKETCHES OF

THEIR LIVES AND WRITINGS

BY

T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS.—Nathamuni; Pundarikaksha; Yamunacharya; Sri Ramanujacharya; Sri Vedanta Desika; Manavala Maha Muni; and Chaitanya.

These are a Series of Seven Essays on the Lives and Writings of the principal religious reformers of the Vaishnavite or Visishtadwaita School of India. The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity. A clear account of the growth of Vaishnavaism is intended to be conveyed by these Lives of Eminent Reformers, and reference has throughout been made to the development of doctrines. A special chapter is devoted to the exposition of the Visishtadwaita philosophy according to Ramanuja. The growth of Vaishnavaism in Northern India is briefly dealt with in the last Essay, that on Sri Chaitanya, wherein that great Saint's career is also fully described.

Re. 1. To Subscribers of the " Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Bombay Guardian. This little book can be recommended to all persons who care about the subject, for its interesting biographical notes, its abundance of Hindu lore, and its perfect lucidity.

The Rangoon Spectator. The above work by Mr. T. Rajagopala Chariar, M. A., B. L., outlines in seven Essays of exceptional ability, the development and influence of a great school of Indian philosophy.

Aspects of the Vedanta.

CONTENTS.

The Vedanta—Some Reasons for Study.
The Late Mr. N. Vythinatha Aiyar, M. A.

Veda and the Vedanta.
The Late Prof. Max Müller

Vedanta Toward All Religions.
Swami Abhedananda.

The Vedanta in Outline.
Pandit Sitanath Tattvabhushan.

The Vedanta Religion.
Professor M. Rangachariar, M. A.

The Ethics of the Vedanta.
The Late Mr. N. Vythinatha Aiyar, M. A.
Rao Bahadur Vasudeva J. Kirtikar.

The Philosophy of the Vedanta.
Dr. Paul Deussen.

The Vedanta Philosophy.
Swami Vivekananda.

The Vedantic Doctrine of the Future Life.
Pandit Sitanath Tattvabhushan.

The Vedanta: Its Theory and Practice.
Swami Saradananda.

The Vedanta for the World.
Swami Vivekananda.

Price As. 12. To Subscribers of the "Review," As. 8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

International Journal of Ethics. Valuable little book............The whole book is worthy of careful study by everyone interested in theology or philosophy.

The Theosophical Review. This useful little volume.

The Prabuddha Bharata. A worthy compilation... ....It will repay perusal.

The *Englishman.* Will interest readers who make a study of Oriental thought. There are six essays and they are all appreciative and meant to stimulate one to believe in the eternal principles of the Vedanta.

THE BHAGAVAD-GITA

WITH THE TEXT IN DEVANAGARI AND AN ENGLISH TRANSLATION

BY MRS. ANNIE BESANT.

Note.—It has long been my ambition to place within reach of the English-reading public a cheap edition of the Bhagavad-Gita with the text in Devanagari and an English translation of the same. Mrs. Annie Besant, that warm and tried friend of India whose services to our land it were vain to count, has enabled me to realize that ambition by generously granting the use of her English translation. It is devoutly hoped that this great scripture of the Hindus will find a place in thousands of homes both in India and elsewhere.—G. A. NATESAN.

Price per copy, As. 2 (Two).

When ordering mention the number of copies.

☞ ***Stamps will not be received***

The Prabudha Bharata.—In clearness of type, in size and shape, the book leaves nothing to be desired. We can heartily recommend it to all who want a trustworthy pocket-edition of the Gita.

The Modern Review.—Mr. Natesan is bidding fair to be the Indian Routledge. This finely printed edition of a well-known and excellent translation has been here offered at an impossibly cheap price, and it should make its way to every Indian home and heart.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

FOR INDIA'S UPLIFT. Essays and Speeches on Indian Questions. By Annie Besant. As. 12.

MRS. ANNIE BESANT. A sketch of her Life and her Services to India. With copious extracts from her speeches and writings. With a portrait, 64 pages. Price Annas Four.

NATION-BUILDING. A Stirring appeal to Indians. Suggestions for the building of the Indian Nation; Education as the basis of National Life; National Universities for India. Price Annas Two.

THE LIFE & TEACHINGS OF BUDDHA

BY

THE ANAGARIKA DHARMAPALA

Price As. 12. To Subscribers of the "Review," As. 8.

SRI SANKARACHARYA

HIS LIFE AND TIMES.

BY C. N. KRISHNASWAMY AIYAR, M.A., L.T.

HIS PHILOSOPHY.

BY PANDIT SITANATH TATTVABHUSHAN.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

Sri Madhwa and Madhwaism

A HISTORICAL AND CRITICAL SKETCH.

BY C. N. KRISHNASWAMY AIYAR, M.A., L.T.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

SRI RAMANUJACHARYA

HIS LIFE AND TIMES.

BY S. KRISHNASWAMI AIYANGAR, M.A.

HIS PHILOSOPHY.

BY T. RAJAGOPALACHARIAR, M.A., B.L.

Price As. 12. *To Subscribers of the "Review,"* **As. 8.**

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian National Congress

An Account of Its Origin and Its Growth
Full Text of all the Presidential Addresses
Reprint of all the Congress Resolutions
Extracts from all the Welcome Addresses
Notable Utterances on the Movement
Portraits of all the Congress Presidents

This is an exhaustive and complete Collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, Mr. Justin McCarthy, Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents. Cloth Bound. Over 1,100pp. Crown 8vo.

Price Rs. 3.** To Subscribers of the "Review," **Rs. 2-8.

Lord Ampthill.—The book seems to me a very complete and well-chosen summary and it is one which will be useful to many people besides myself for the purpose of reference.

Sir Herbert Roberts, M. P.—The record of the w[illegible] of the National Congress is not only of extreme i[illegible] but will be most useful in future as a source of i[illegible]mation as to the progress of enlightened opinion in India upon many questions deeply affecting the welfare of the people.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Hindustan Review.—The Indian statesman, politician, or publicist could scarcely have at this time of the year a better book on his shelf than that designated "The Indian National Congress." It is obvious that no public man or publicist's book-shelf of works of reference can be complete without a copy of Mr. Natesan's excellent compilation of the Congress literature. Considering its bulk and matter, it is cheaply priced at Rs. 3.

Glympses of the Orient To-Day

BY SAINT NIHAL SINGH.

Preface.—The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions.

It is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the people, as one of them.

The book falling into the hands of the Indian youth—for whom it is especially designed—will be the means of inspiring him to work for the uplift of his land.

Contents :—Asia's Spell Broken; How Disillusionment Came; Asia a Menace to the West; Japan's Imperial Dream; Oriental Trade Supremacy; Autocracy to Limited Monarchy; The Modern Oriental Woman in the Making; Where Woman Has The Upper Hand; The Modernization of Japan; Flaws in Japanese Modernization; Education in Japan; Japan's Material Prosperity; Japan: China's Gadfly; The Celestial Student Abroad; Exit the Old, Enter the New in China; Evolution, Not Revolution in India; The Spirit of Maya Leaving Hindustan; To-Day in Afghanistan; Persia Evolving Cosmos Out of Chaos; Rural Life in Iran; Egypt's Agitation for Autonomy; Egypt's Preparation for Self-Government.

First Edition. Price : Re. One.

To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Guzerati.—Mr. Saint Nihal Singh tells us how the impact of the West upon the East has shaken the Oriental out of his metaphysical musings and taught him to think of the world of to-day, how the new awakening is to be traced in all Eastern countries. He is an optimist and in favour of an all-sided progress. The spirit that runs through the whole book is commendable and deserves to be imbibed by the Indian youths for whom the book is intended.

My Indian Reminiscences

By Dr. Paul Deussen

EXTRACT FROM THE INTRODUCTION

In recording my impressions of my trip to India in the winter of 1892-93, and thus presenting them to the public I have yielded to the wishes of my friends, partly because, notwithstanding the shortness of my stay in India, I was enabled, being favoured by circumstances, to get a deeper insight into the life of the natives than a European usually gets.

My knowledge of Sanscrit, the study of it had been to speak, my daily bread for the twenty years previous to my trip, was of immense service.

What was to be of still greater use to me in India than the knowledge of the ancient and sacred language of the land, was the fact that I had happened to have spent the best energies of a number of years in entering into the spirit of the Upanishads and the Vedanta based upon them.

CONTENTS

Introductory ; From Marseilles to Bombay ; Bombay ; From Bombay to Peshawar ; From Peshawar to Calcutta ; Calcutta and the Himalayas ; From Calcutta to Bombay *via* Allahabad ; From Bombay to Madras and Ceylon ; Homeward Bound. APPENDIX :—Philosophy of the Vedânta. *Farewell to India* : A POEM.

Crown 8vo. 270 pages, with a frontispiece.

Price Re. 1-4. To Subscribers, Re. 1.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Merit of the Book.—**Dr. Deussen's account of his tour throughout India, his description of his principal cities, its shrines, pilgrimages and its many holy spots, its leading men of various communities and classes afford much interesting reading. The language in which he describes the customs, ceremonies, manners, traits and traditions of the Indian people...notwithstanding the shortness of his stay in India...show his profound admiration and love for the land which, to use his own words, " had for years become a kind of spiritual mother-country " to him.**

POPULAR EDITION

Essays in National Idealism

BY ANANDA K. COOMARASWAMY

CONTENTS:—The Deeper Meaning of the Struggle; Indian Nationality; Mata Bharata; The Aims and Methods of Indian Arts; Art and Yoga in India; The Influence of Modern Europe on Indian Art; Art of the East and of the West; The influence of Greek on Indian Art; Education in India; Memory in Education; Christian Missions in India; Swadeshi; Indian Music; Music and Education in India; Gramophones—and why not?

Select Opinions

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr. Coomaraswamy's pen marks a definite stage in the progress of that movement......It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine.*

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked......Their author is a logical and uncompromising reactionary......Yet we cannot deny the beauty and truths of the pure ideal as he so nobly and persistently holds it up before us......We think the book he has written to be of surpassing value."—*Modern Review.*

Re. 1. To Subscribers of the "Indian Review," As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

THE INDIAN NATIONAL LIBRARY SERIES. —Every one of the volumes, big and small, Messrs. Natesan have of recent years published contains views of India and Indian current history and forms most reliable references of the great social and mental movements now pulsating throughout India. We would suggest that all their publications of the sort of the four volumes now before us be classed as *The Indian National Library Series*, for beyond question their publication is forming a library of national literature for India—*Moulmein Advertiser*

Essentials of Hinduism

A SYMPOSIUM BY

Sir Guru Dass Banerjee, Kt. ; The Hon. Mr. Justice T. Sadasiva Aiyer; Mr. Satyendranath Tagore. I.C.S. : Mr. P. T. Srinivasa Iyengar, B.A., F.M.U.; Dewan Bahadur R. Ragoonath Rao, C.S.I.; Mr. P. Narayana Iyer, B.A., B.L.,; Rai Bahadur Lala Baijnath; Dr. Sir S. Subramania Aiyar, K.C.I.E., LL.D.; Rao Bahadur V. K. Ramanujachari; Babu Bhagavan Das; The Hon. Mr. V. Krishnaswami Iyer, C.S.I.; The Hon. Mr. Gokuldas K. Parekh; Rao Bahadur C. V. Vaidya; Pandit Durga Datta Joshi; Babu Govinda Das; The Hon. Mr. Justice P. R. Sundra Aiyar; Dewan Bahadur K. Krishnaswami Rao, C.I.E.; Rao Bahadur K. Ramanujachari; Rao Bahadur V. M. Mahajani; Rao Bahadur Waman Madhav Kolhatkar; The Hon. Dewan Bahadur M. Adinarayana Iyah; Rao Bahadur Deorao Vinayak; The Hon. Mr. N. Subbarau Pantulu; Babu Sarada Charan Mitra; Sir Pratul Chandra Chatterji, Kt., C.I.E., LL.D.

PRICE ANNAS EIGHT.

To Subscribers of the "INDIAN REVIEW", Annas, Six.

G. A. Natesan & Co., Sunkurama Chetti St., Madras.

THE LIFE AND TEACHINGS OF BUDDHA.

BY THE ANAGARIKA DHARMAPALA.

This is a clear and concise account of the Life and Teachings of Lord Buddha written by a well-known Buddhist authority and in a style specially intended for non-Buddhists, the book is bound to be widely circulated and appreciated. With an appendix and illustrations. Price As. 12. To subscribers of the "Indian Review" As. 8.

KASINATH TRIMBAK TELANG

THE MAN AND HIS TIMES.

BY MR. VASANT N. NAIK, M. A.

PREFACE.

The years between the seventies and nineties of the last century, however tame they may appear to us now have a deeper significance for us as being the epoch of pioneer work. Those were the years when the foundation was laid of many an activity, the ripening of which is yet to come. In all these activities Telang played a very conspicuous part. The knowledge of his life, his ideals, his methods of work and his aspirations will not come amiss, nay is bound to be immeasurably useful in an age when passion is apt to run riot and "enthusiasm is made to do duty for reasoned scrutiny."

The sketch can lay no pretentions to the name of a biography. It is but an humble *essai* on the part of the writer to understand the man and his times and to draw for himself a picture of the man as accurate and faithful as possible from the very scanty materials at his disposal.

FOOLSCAP 8 VO. 158 PAGES.

PRICE RE. ONE.

To subscribers of the Review As. 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Madras Mail.—The late Mr. Justice Kashinath Trimbak Telang, who died in the very prime of his life, was a profound Sanskrit scholar, a great linguist, an ardent but cautious social reformer, an eminent educationist and above all, a true patriot. The life of this notable Indian must be an inspiring example to all his countrymen, and Messrs. G. A. Natesan and Co., have done well in publishing the sketch.

Indian Political Literature

Essays in National Idealism.—By Dr. Ananda K. Coomaraswami with illustrations. Re. One. To Subscribers of the "Indian Review," As. 12.

Morley's Indian Speeches.—With an Appreciation of Lord Morley, and A Portrait, Crown 8vo., 240 Pages. Re. One. To Subscribers of the *Indian Review*, As. 12.

Gokhale's Speeches.—With a biographical sketch and a portrait. Over 1,000 pages, Crown 8vo. Rs. 3. To Subscribers of the "Indian Review," Rs. 2-8.

The Indians of South Africa.—By H. S. L. Polak. Re. One. To Subscribers of the "Indian Review," As. 12.

Dadabhai Naoroji's Speeches and Writings.—With a portrait. Rs. Two. To Subscribers of the "Indian Review," Re. 1-8.

Glimpses of the Orient to-day.—By Saint Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

The Indian National Congress.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses. Portraits of the Congress Presidents. Over 1,200 pages Crown 8vo. Rs. 3. To Subscribers of "The Indian Review," Rs. 2-8.

Indian Military Expenditure.—By Mr. Dinshaw Edulji Wacha. As. 4.

Recent Indian Finance.—By Mr. Dinsha Edulji Wacha. Price As. 4.

Indian Railway Finance.—By Mr. D. E. Wacha. As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Indian People.—By collecting the speeches and writings of Dr. Rash Behari Ghose, Swami Vivekananda, the Honorable Mr. Gopal Krishna Gokhale, Lord Morley, he has done a distinct service to both the younger and elder generation of Indians; for these are books which the younger people like to have constantly by their side to study and the elders to refer to occasionally.

INDUSTRIAL INDIA

BY MR. GLYN BARLOW, M.A.

CONTENTS.

1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

SECOND EDITION

Re. 1. To Subscribers of the "Indian Review," As. 12.

SELECT PRESS OPINIONS.

"*The Madras Mail.*"—Throughout the book there is a cheery note of optimism which ought to be encouraging to those who are exerting themselves to bring about improvements.

"*The Madras Times.*"—This little book is well written, well edited and well published, and we can safely recommend our Indian friends to read, mark and inwardly digest its contents.

"*The Daily Post,*" *Bangalore.*—The book is an eminently readable one, and if it does not prove useful that will not be due to the fault of the writer.

"*The Indian Spectator.*"—Every young man in India ought to read Mr. Glyn Barlow's book.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Bombay Gazette.—Overflows with good advice to industrial and trading classes, which they would do well to consider.

The Indian Magazine and Review.—This book contains an appeal to Indians to promote industries in their own country on principles of combination, and the practical question is discussed, how far this is possible at present, united efforts being there so little understood or attempted.

The Englishman.—The book should be in the hands of every public-spirited man in this country.

Essays on Indian Economics

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS :—Indian Political Economy; the Re-organisation of Real Credit in India; Netherlands India and Culture System; Present State of Indian Manufacture and Outlook of the same; Indian Foreign Emigration; Iron Industry—Pioneer Attempts; Industrial Conference; Twenty Years' Review of Census Statistics; Local Government in England and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; the Law of Land Sale in British India.

Rs. 2. *To Subscribers of the "Indian Review,"* **Re. 1-8.**

SELECT OPINIONS.

India.—Indispensable upon the shelves of every student of Indian Politics.

The Political Science Quarterly.—The author not only has a complete command of English but uncovers with great skill the mistakes made by the British in applying the maxims of English Political Economy to Indian conditions.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

The West Coast Spectator.—This is a very valuable contribution to Indian Political Economy, and should prove extremely useful just now when important questions relating to the development of our country's resources are engaging the attention of the people. The book should find a place in all libraries and may with advantage be used by all college students and others who wish to have information about the country's industrial resources.

THE SWADESHI MOVEMENT

A SYMPOSIUM BY

Representative Indians and Anglo-Indians

Contents.—Dadabhai Naoroji; H. H. The Gaekwar of Baroda; The Hon. Mr. G. K. Gokhale; The Hon. Dr. Rash Behari Ghose; The Hon. Sir Vitaldas Damodar Thackersey; The Hon. Md. Yusuf Khan Bahadur; Mrs. Annie Besant; Rajah Peary Mohun Mukerjee; Sister Nivedita; Lala Lajpat Rai; Dewan Bahadur K. Krishnaswamy Row; The Hon. Mr. Harikishen Lal; Babu Surendranath Banerjea; Rai Bahadur Lala Baij Nath; Dewan Bahadur Ragunatha Row; Romesh Chunder Dutt, C.I.E., I.C.S.; Mr. A. Chaudhuri; Hon. Mr. Parekh; Mr. D. E. Wacha; Hon. Pandit Madan Mohan Malaviya; Mr. Aswini Kumar Datta; The Hon. Mr. Krishnaswamy Iyer; Hon. Mr. Ambica Charan Muzumdar; Dewan Bahadur Ambalal S. Desai; Mr. G. S. Arundale; Sir Charles Elliot, Mr. David Gostling; Rajah Prithwipal Singh, Rai Bahadur P. Ananda Charlu, C.I.E.; Sir E. C. Buck, K.C.S.I.; Dr. Ananda K. Coomaraswamy; Mr. Mujibur Rahman; Abdul Rasul, Esq., *Bar.-at-Law*; Babu Tara Prasanna Mukerji; Dewan Bahadur Govindaraghava Iyer; Mr. Abdul Halim Ghuznavi; Rao Bahadur R. N. Mudholkar; His Honor Sir Herbert T. White; Mr. Charles W. McKinn; Mr. Bal Gangadhar Tilak; Mr. Hemendra Prasad Ghose; Pandit Rambaj Dutt; Mr. Mushir Hosain Kidwai, *Bar.-at-Law*.

The book also contains the views of H. E. Lord Minto, H. E. Sir Arthur Lawley, H. H. Sir Andrew Fraser and Lord Ampthill.

Price Re. 1. *To Subscribers of the "Review"* ***As. 12.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Jame Jamshad.—We consider this book worthy of special study.

Sir Roper Lethbridge, K. C. I. E.—Students o economics and of social science throughout the world owe a deep debt of gratitude to Messrs. Natesan for the admirable series of little volumes containing all these valuable speeches and essays.

The Mussalman.—Calculated to amply repay perusal.

Essays on Indian Art, Industry & Education

BY E. B. HAVELL

Late Principal, Government School of Arts, Calcutta.
"Author of Indian Sculpture and Painting," etc.

All these Essays deal with questions which continue to possess a living interest. The superstitions which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be carried out. * * *

Contents:—The Taj and Its Designers, The Revival of Indian Handicraft, Art and Education in India, Art and University Reform in India, Indian Administration and 'Swadeshi' and the Uses of Art.

SELECT OPINIONS.

The Englishman, Calcutta.—Mr. Havell's researches and conclusions are always eminently readable. * * * His pen moves with his mind and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its reclamation from the degradation into which Western ideals, falsely applied, have plunged it, and to its application as an inspiring force to all Indian progress and development. * * * It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

The Modern Review.—We may at once express our emphatic conviction that it is a remarkable book, destined to leave its impress on the current thought of India, and to guide her efforts into new channels, to her great glory and honour. Crown 8vo., 200 pp.

Re. 1-4. *To Subscribers of the "Indian Review,"* **Re. 1.**

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Harvest Field.—**Anything that will make India more beautiful appeals powerful to us........................ The Essays are interesting.**

The Christian Patriot.—**All are thoughtful and inspiring articles and stimulate the reader to think of new paths for the rising generation and avoid beaten and overcrowded tracks in which many young men are still content to walk.**

THE IMPROVEMENT OF

INDIAN AGRICULTURE

SOME LESSONS FROM AMERICA

By Mrs. Saint Nihal Singh

AUTHOR OF

"*The House Hygienic*" "*My Favourite Recipes*"
"*How to Make Good Things to Eat*"
"*The Virtues of Varnish*," etc.

TABLE OF CONTENTS

	PAGE
PUBLISHER'S PREFACE	i
WHERE FARMING IS A PROFITABLE PASTIME	1
HOW THE AMERICAN GOVT. HELPS THE FARMER	30
THE RELATION OF MANURE TO THE CROP	65
PLANT BREEDING IN AMERICA	92
HOW THEY RAISE RICE IN AMERICA	102
WHEAT-GROWING IN AMERICA	127
MAKING MONEY OUT OF MILK	147

Crown 8vo, 160 pages

Price Re. 1. *To Subscribers*, ***As. 12.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

The Indian Nation—Cultured, energetic and enterprising publishers of Madras.

The Kayastha Messenger:—The worthy publishers have laid the educated classes under a deep debt of gratitude by placing before them interesting, useful and cheap publications.

The Moulmein Advertiser:—The many valuable booklets published by Messrs. Natesan & Co., on subjects of the deepest interest and value to India should fill a recognised place in the library of every student of India, past and present.

: : ;) I D EDITION.

AGRICULTURAL INDUSTRIES IN INDIA

BY MR. SEEDICK R. SAYANI

WITH AN INTRODUCTION BY

SIR VITALDHAS DAMODAR THACKERSEY

Contents :—Agriculture; Rice; Wheat; Cotton; Sugar-Cane; Jute; Oilseeds; Acacia; Wattle Barks; Sunn Hemp; Camphor; Lemon-Grass Oil; Ramie; Rubber; Minor Products; Potatoes; Fruit Trade; Lac Industry; Tea and Coffee; Tobacco; Manures; Subsidiary Industries; Sericulture; Apiculture; Floriculture; Cattle-Farming; Dairy Industry; Poultry-Raising; An Appeal.

Sir Vitaldhas Thackersey writes :—

Mr. S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

Re. 1. *To Subscribers of the "Indian Review,"* ***As. 12.***

Mr. W. H. Sharp, Director of Public Instruction, Bombay. "Agricultural Industries in India" by Seedick R. Sayani, price Rupee One, and published by G. A. Natesan & Co., Esplanade, Madras, is recommended as a book suitable for the Libraries of Secondary Schools in this Presidency.

H. E. The Governor of Bombay hopes that it may have a wide circulation and stimulate the introduction of the improvements which are so necessary if India is to reach its full economic development as a producing country.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Provincial Times:—Messrs. G. A. Natesan, Publishers, Esplanade, Madras, have issued a series of books not alone of interest to a general reader, but of value as references and historical records.

The Indian Witness:—G. A. Natesan & Co., Madras, are making quite a name for themselves by their varied publications.

The Empire:—That ferociously enterprising firm of publishers, Messrs. G. A. Natesan & Co., Madras.

Indian Industrial and Economic Problems

BY V G. KALE, M. A.

Professor, Fergusson College, Poona.

CONTENTS.

Preface.—Imperialism and Imperial Fede
An Imperial Customs Union and Tariff Refo
Present Economic Condition of India—The Pr
High Prices—Twenty-five Years' Survey of
Industries—The Labour Problem in India—Th
down of Boycott—Swadeshi and Boycott—
Economics and India—High Prices and Cu
Fiscal Freedom and Protection for India—Ind
tectionism—Preferential Duties—India and
Preference.

PREFACE.

The author is a moderate though a staunch pr
ist, and has taken a calm and dispassionate vie
whole question. While he condemns unmitiga
trade as an unsuitable economic policy for I
puts in a vigorous plea for the protection of in
industries by the state, he is careful in pointin
real scope and limitations of Indian prote
The status of India in the British Empire ha
economic significance which has been brought o
a few of the chapters. The author's conclus
throughout based upon a close study of facts an
and upon careful deliberation and no effort
spared to procure and make use of all availabl
ation.

It is hoped that the book will assist the st
Indian Economics in the formation of a correct
of India's economic situation and of the vario
plicated questions involved therein.

PRICE RE. ONE.

To Subscribers of the Indian Review, Ann

G. A. Natesan & Co., Sunkurama Chetty Street

Phœnix:—Prof. Kale is a well known writer on Indian economics. His writings always command the respect and attention of the educated people. The book is worth a close study, for India's industrial and economical problems are complex and varied.

INDIAN TALES

AMUSING READING:—Annas Four Each.

New Indian Tales.—Nineteen amusing and instructive tales. By Mr. C. Hayavadana Rau, Fellow of the Anthropological Institute, London. ***Price As. 4.***

Tales of Raya and Appaji.—By T. M. Sundaram. Sixteen amusing and instructive stories. The stories are characterised by a great deal of wit and humour. ***Price As. 4.***

Tales of Komati Wit and Wisdom.—Twenty-five amusing and instructive stories. By C. Hayavadana Rau, B.A., B.L. ***Price As. 4.***

Tales of Tennali Raman.—The famous Court Jester of Southern India. Twenty-one Amusing Stories. By Pandit S. M. Natesa Sastri. Third Edition. ***As. 4.***

Folklore of the Telugus.—A collection of forty-two highly amusing and instructive tales. By G.R.Subramiah Pantulu. ***Price As. 4.***

Tales of Mariada Raman. Twenty-one Amusing Stories. By P. Ramachandra Row Avergal, Retired Statutory Civilian. Second Edition. ***Price As. 4.***

The Son-in-Law Abroad, and other Indian folk-tales of Fun, Folly, Cleverness, Cunning, Wit and Humour. By P. Ramachandra Rao, B.A., B.L., Retired Statutory Civilian. Second Edition. ***As. 4.***

Maitreyi: A Vedic Story in Six Chapters. By Pandit Sitanath Tattvabhushan. Second Edition. ***As. 4.***

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Madras Mail:—**A delightful collection of witty tales and anecdotes. The stories are quaint and clever.**

The Madras Standard:—**Popular Tales abounding is fun and humour.. ......Ought to be of great interest and amusement especially to the foreign reader and the folk-lorist. The book is well suited to while away agreeably enough an idle half-hour during a railway journey.**

Punjab Educational Journal:—**These tales are simple but very amusing.**

Biographies of Eminent Indians

A Series of Uniform Booklets each with a Portrait

Foolscap 8vo. Price As. Four each

The aim of this Series is to present within a short compass sketches of the lives and careers of all eminent Indians. Each Volume besides giving a succinct biographical sketch contains copious extracts from the speeches and writings of the personages described. The Series has been pronounced by the Press to be "the most welcome addition to Indian, biographical and critical literature."

Dadabhai Naoroji
Sir P. M. Mehta
Dinsha Edulji Wacha
Mahadev Govind Ranade
Sri Ramakrishna Paramahamsa
Swami Vivekananda
Hon. Mr. G. K. Gokhale
Dr. Rash Behari Ghose
Lala Lajpat Rai
Ravi Varma
Toru Dutt
K. T. Telang
Surendranath Banerjea
Romesh Chunder Dutt
Ananda Mohan Bose
W. C. Bonnerjee
Budruddin Tyabji
Sir Syed Ahmed
Lal Mohun Ghose
M. K. Gandhi
Madan Mohan Malaviya
Babu Kristo Das Pal
R. N. Mudholkar

Price As. 4 Each. 1 Doz. at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

UNIFORM WITH THE ABOVE.

SWAMI RAM TIRATH.
V. KRISHNASWAMI AIYAR, C.S.I.
DEWAN C. RANGACHARLU.
DEWAN BAHADUR RAGUNATHA RAU.
RAHIMTULLA MOHAMED SAYANI.
H. H. THE AGHA KHAN.
RAJA RAM MOHAN ROY.
KESHUB CHUNDER SEN.
ISVARA CHANDRA VIDYASAGAR.
J. N. TATA.

The "Friends of India" Series

This is a new Series of short biographical sketches of eminent men who have laboured for the good of India, which the Publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a frontispiece and is priced at As. 4 a copy.

Lord Morley	**Charles Bradlaugh**
Lord Ripon	**John Bright**
Sir William Wedderburn	**Henry Fawcett**
Mrs. Annie Besant	**Mr. A. O. Hume**
Lord Minto	**Sir Henry Cotton**
Edmund Burke	**Lord Macaulay**

The Leader:—Will be a welcome addition to the political and historical literature of the country.

The Modern Review:—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from notable speeches delivered. The series should be welcome to the public.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each, makes a small library possible for all.

As. 4 each. 6 (Six) at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

SISTER NIVEDITA, A Sketch of Her Life and Her Services to India. Price Annas Four.

The Harvest Field. The little books are written in a pleasant style, and contain extracts from the important speeches of these men.

The Empire. Admirable little biographies.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each makes a small library possible for all.

The Life and Teachings of Buddha.

BY THE ANAGARIKA DHARMAPALA.

This is a clear and concise account of the Life and Teachings of Lord Buddha written by a well-known Buddhist authority and in a style specially intended for non-Buddhists. The book is bound to be widely circulated and appreciated.

Contents:—Introductory, Birth of the Future Buddha, The Boyhood of the Future Buddha, The Initiation of the Buddhisat, The great Renunciation, The Ascetic Life, The characteristics of the Buddha, The Philosophy of the Buddha, Skandas, The Gospel of Destruction, The essentials of the Religion, The Decline of the Buddhism, The Ethics of Righteousness, The Brahmachari Life, Analysis, The four stages of Holiness. Appendix: Buddha's Renunciation. (Extracts from "The Life of Buddha" by Asvaghosha Bodhisatva.)

The Indian Social Reformer.—The Anagarika Dharmapala's "Life and Teachings of Buddha" is written from an entirely Indian point of view and is well worth reading.

The Tribune.—Although it is written by a Buddhist missionary we are glad to find that it has been given such a form as will interest Buddhists and non-Buddhists alike.

Price Annas. 12.

To subscribers of "the Indian Review." As. 8.

G. A. Natesan & Co., Sunkurama Chetti Street Madras.

The "Friends of India" Series

This is a new Series of short biographical sketches of eminent men who have laboured for the good of India, which the Publishers venture to think will be a welcome addition to the political and historical literature of the country. These biographies are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a frontispiece and is priced at As. 4 a copy.

Lord Morley	**Charles Bradlaugh**
Lord Ripon	**John Bright**
Sir William Wedderburn	**Henry Fawcett**
Mrs. Annie Besant	**Mr. A. O. Hume**
Lord Minto	**Sir Henry Cotton**
Edmund Burke	**Lord Macaulay**

The Leader:—Will be a welcome addition to the political and historical literature of the country.

The Modern Review:—On the cover of each volume is printed a portrait of the subject of the sketch and the stories are told in a lively and interesting manner, with short extracts from notable speeches delivered. The series should be welcome to the public.

The Central Hindu College Magazine:—Useful little biographies of well-known men and women. These keep us up to date, and the price, four annas each, makes a small library possible for all.

As. 4 each. 6 (Six) at a time As. 3 each.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

UNIFORM WITH THE ABOVE.

SISTER NIVEDITA. A Sketch of Her Life and Her Services to India. Price Annas Four.

SELECT PRESS OPINIONS.

THE HARVEST FIELD. The little books are written in a pleasant style, and contain extracts from the important speeches of these men.

THE EMPIRE. Admirable little biographies.

Indian Political Literature

Essays in National Idealism.—By Dr. Ananda K. Coomaraswami with illustrations. Re. One. To Subscribers of the "Indian Review," As. 12.

Morley's Indian Speeches.—With an Appreciation of Lord Morley, and A Portrait, Crown 8vo., 240 Pages. Re. One. To Subscribers of the *Indian Review*, As. 12.

Gokhale's Speeches.—With a biographical sketch and a portrait. Over 1,000 pages, Crown 8vo. Rs. 3. To Subscribers of the "Indian Review," Rs. 2-8.

The Indians of South Africa.—By H. S. L. Polak. Re. One. To Subscribers of the "Indian Review," As. 12.

Dadabhai Naoroji's Speeches and Writings.—With a portrait. Rs. Two. To Subscribers of the "Indian Review," Re. 1-8.

Glimpses of the Orient to-day.—By Saint Nihal Singh. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

The Indian National Congress.—An account of its origin and growth. Full text of all the Presidential Addresses. Reprint of all the Congress Resolutions. Extracts from all the Welcome Addresses. Portraits of the Congress Presidents. Over 1,200 pages Crown 8vo. Rs. 3. To Subscribers of "The Indian Review," Rs. 2-8.

Indian Military Expenditure.—By Mr. Dinshaw Edulji Wacha. As. 4.

Recent Indian Finance.—By Mr. Dinsha Edulji Wacha. Price As 4.

Indian Railway Finance.—By Mr. D. E. Wacha. As .4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

If you have not already seen "The Indian Review" send a two anna postage stamp for a free specimen copy to Messrs. G. A. Natesan & Co., Publishers, 3 & 4, Sunkurama Chetti Street, Georgetown, Madras.

G. A. Natesan & Co., Sunkurama Chetti Street, Madras.